



CHRISTIAN EDUCATION

A JOURNAL OF CHRISTIAN HIGHER EDUCATION



DOWN TO BRASS TACKS

BACHELOR OF ARTS: WHAT AND WHY?

THE EDUCATIONAL VALUE OF WORSHIP

WHAT MAKES A COLLEGE CHRISTIAN?

PROBLEMS OF COLLEGE STUDENTS

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MARCH, 1951

COMMISSION on HIGHER EDUCATION of the
NATIONAL COUNCIL of the CHURCHES of CHRIST in the U. S. A.

**COMMISSION on HIGHER EDUCATION of the
NATIONAL COUNCIL of the CHURCHES of CHRIST
in the U. S. A.**

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BERNARD J. MULDER

Editor

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A Businessman Gets Down To Brass Tacks ...

HUBERT EATON

BUSINESS TODAY has but one problem. This is personnel. Indeed, this is the major problem of America. If business and our nation have the properly trained individuals to whom authority can be delegated, all our problems will be satisfactorily solved.

Business has a right to expect that a university-trained man or woman whom it employs will have a certain fundamental knowledge. These young people should have a good understanding of our economic system and the forces that make it work, and appreciation of our American competitive enterprise system and its achievements as compared with other nations.

We're not interested in "walking encyclopedias." We have business libraries to supply that kind of information ready at hand. What we do want and need is men and women who can think and use their knowledge constructively. Business needs, and so does America, employees who have not only personal integrity

As a graduate of a small Christian Liberal Arts College, Dr. Hubert Eaton's interest in this field of education has been manifested in word and positive action. As the organizer of the American Security and Fidelity Corporation, Forest Lawn Company, and Forest Lawn Life Insurance Company, Dr. Eaton is well qualified to speak from a businessman's standpoint. Today he is actively engaged in the successful operations of all these corporations. Dr. Eaton is perhaps best known as the founder of Forest Lawn Memorial-Park in Glendale, California, where he originated the memorial-park plan of cemetery development. His plan of creating cemeteries for the living, as well as a safe repository for the dead, revolutionized the burial places of the world and brought a Christian philosophy into the lives of millions. For these achievements, he has received many honors in America and abroad, among which are several honorary collegiate degrees.

The "Achievement Day Address" of Hubert Eaton at the Achievement Day Dinner of William Jewell College, November 10, 1950, Liberty, Mo.

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but mental honesty. They ought to have, above all, an open mind, one which searches for facts and, when once these facts are seen, draw conclusions from them irrespective of previously held opinions. Education should at least train them to think.

We are speaking mainly of the graduates in general education. The vocationally or specially trained graduates immediately fit into the pattern of business life. Business, however, has learned to look to the men and women of broader education for executive material. Vocationally trained employees advance further than those educated in liberal arts until about 30 years of age. After that, it is the man or woman possessing the broader education who forges ahead. Edward Atkinson was not only a prominent manufacturer of Boston but he was one of the founders and a trustee of the Massachusetts Institute of Technology which is, I started to say, our greatest scientific institution but, coming from California wherein lies Millikan's Cal. Tech, I must say that MIT is *one* of our greatest scientific institutions. Anyway, Edward Atkinson helped found it but he sent all four of his boys to Harvard.

When asked why, he replied: "I saw that in the world of large business, the technically trained usually fill the second places and the liberally trained men usually fill the first place."

BUSINESSMEN DISMAYED

Recognizing the critical personnel problem, business heads and their personnel departments all over this land have long been dismayed at the lack of qualifications of the majority of young graduates of colleges and universities who come knocking at industry's door for employment. These applicants expect much and have little to offer in return.

These young people show an appalling lack of even elemental education—the "three R's," readin', 'ritin', and 'rithmetic, and they cannot spell. There used to be a dictionary in the office—now there's one on every desk. They have little acquaintanceship with good literature. They evidence a deplorable lack of understanding of American history and economics and therefore cannot explain Americanism. Good ideas are worthless to these young people because, lacking training in literary and grammatical com-

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position, they cannot convey them persuasively to other people in either the written or spoken word. Apparently no one taught these young men and women that manners and courtesy are the hand-maidens of success and are positively necessary in their struggle for a livelihood. The majority of them appear to give little thought to religion. It is true most of them can properly be called "believers in God," but their belief appears to be merely "passive acceptance of a fact presumably established in our culture." According to their applications for employment, few make any pretense of regularly attending church.

One rather suspects these young people are but the natural products of this "gimme age" — this age wherein businessmen, farmers, and multitudinous citizens of this and other lands all have their hands out for acceptance of Uncle Sam's bounty.

One cannot dismiss these young people with a shrug that it's "too bad" because these young people will tomorrow decide the fate of America. The way they think will be the way America thinks. Their failure will be America's failure.

A MINORITY THAT'S DIFFERENT

However, thank God, this picture of America is not entirely gloomy. Fortunately there is among those applying for employment a very considerable minority that whereas they have many of the lacks of the larger group such as readin', 'ritin' and 'rithmetic, do, however, possess manners, courtesy and evidence to the personnel examiner qualities of moral stamina, a willingness for hard work and a sense of personal responsibility. This minority also appears to have experienced a moral and physical discipline entirely different from the great majority.

Personnel departments throughout the land became intrigued with this minority because they realize that leadership and executive material must possess integrities of discipline, mind and soul. Research developed two facts: first, that the great majority of this minority come from the small, liberal arts, Christian colleges; and, second, that the vast majority of the leaders in American life have always come from such colleges.

The magazine *Good Housekeeping* recently issued an annual report of several pages concerning these small colleges, more

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than 100 in number, each one of which enjoys high academic standing and was on the final accredited list of the Association of American Universities.

This report proceeds to evidence that one of the greatest tributes that can be paid to the soundness of the small, liberal arts, Christian college education is the achievement of the people whose names are enumerated in a long list beginning with Presidents Thomas Jefferson and James Monroe down to the present day. Included are the names of the leaders in every walk of life—educational, political, business, scientific, judicial, et cetera.

WHO'S WHO

The editors of *"Who's Who in America"* have frequently called attention to the exceedingly large proportion of those who have rendered distinguished service to the world who have come from what may be termed "small, Christian colleges." "Who's Who" issued a book entitled, *"A Memorial Everlasting"* in which they state:

"This book is dedicated to those great souls who have conceived education as a salvation of democracy, who have given of their worldly wealth that others might perpetuate their ideals. A record of the product of the small college goes far to prove their value. A very large proportion of graduates of the colleges devote themselves to occupations that lead to betterment of society rather than to individual distinction of financial remuneration. If the contribution of small colleges were eliminated in these fields, the ministry, missions, the teachings profession, medicine and all altruistic activities would suffer irreparably."

The graduates of the small colleges listed in the 1949 edition of *"Who's Who in America"* outnumbered the alumni listed of the larger universities in the proportion of three to one.

SIZE AND RELIGION

In view of these astonishing statistics one immediately wonders why it is that the vast majority of leaders in American life have come from the small, liberal arts Christian colleges. It cannot be

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because their educational equipment is exceptional. The larger private and state institutions have more money and therefore greater facilities, more extensive curriculums, and pay more money to their teaching staff. America is finding out the sad fact, however, that all these things do not necessarily mean a better educated boy or girl. Research leads us to believe that the supremacy of the small, liberal arts Christian college lies mainly in two things—its smallness and its religious basis.

It has been said that in large states, public education will always be mediocre for the same reason that in large kitchens the cooking is usually bad. In the large university, the average boy or girl is apt to become more of a number than an individual. Only the specially gifted can lift their heads above the crowds of students. Thoughtful Americans are beginning to wonder if the mass education as carried on in most of our larger schools will decrease or increase the problems in American life.

There is so much to be learned in college not contained in books. The smallness of the liberal arts college enables the student to become better acquainted with the instructor. The fewer students to the professor, the more knowledge and benefit to the student. The small college gives to each of its students an opportunity to come into individual relationships with unusually significant personalities and get the benefit of their instruction, inspiration and association. This is the most precious gift these institutions have to offer. The close relationship between teacher and student, student and student, represent the fundamental purpose of the small college, so writes Dr. Cowling in his excellent book, *College for Freedom*. The small college brings the student into daily touch with mature Christian men who labor at the college for very small salaries just in order to help the students, and through them to serve humanity. The value of their teaching and counsel is exceeded only by the value of the example they set. Men of high ability and capacity deliberately devote their days to intensive service in molding young lives into conformity with that of the Great Teacher. I place the high calling of such men of equal importance as that of the preacher—some-

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times even more so because the professor's contact is more frequent.

The small college surrounds the student with a group of Christian young people who have high ideals like his own so that his own ideas are confirmed and his purpose in life made stronger. "He is known by all the other students and knows that he is known by them." This alone helps to engender a sense of leadership and personal responsibility. Education may be gleaned from books, but the love of knowledge is transmitted best by personal contact. Nothing takes the place of one personality in touch with another personality.

STUDENTS DEVELOP CHRISTIAN CHARACTER

The Christian college does not have a liberal arts course that differs materially from that in any other college. The difference is that, along with its teaching, the Christian college aims definitely at developing in each student a Christian life and character. Naturally, some colleges are more Christian than others, but all have the same goal—the development of intelligent, trained, all-around, well-developed Christian leadership. There is nothing of which the nation stands in greater need.

I like most of all this religious influence that is thrown around the students in these Christian colleges. Exclude religion from education, said Charles Eliot, and you have no foundation upon which to build moral character. Without religion we cannot have morality; without morality we cannot have social safety; without social safety we cannot have civilization. It was a businessman, James Hill, the great builder of railroads, who said the small Christian college is the hope of America. Character is essential to statemanship and these colleges are vital factors in the development of sterling character.

The members of the faculty of these colleges are godly men and women consecrated to their task of creating Christian boys and girls and educating them for the highest type of citizenship. The students must attend chapel which is at least spiritual in character; the Bible is taught in all of these colleges, and in many of them at least one year of Bible study is required of every student.

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GOD RULED OFF THE CAMPUS

This coin I hold in my hand is from the mint of the United States. This coin has engraved upon it, "In God we Trust"—the reason being that our forefathers founded this country on God. They wanted to worship God in their own way and believed other men should have the same right, but they intended that *all* citizens should worship God.

Most of our great state universities comprising hundreds of thousands of youth of America have no such requirement. On the contrary, we find ourselves in the peculiar position that through an extraordinary tolerance and consideration for all religions, God has been ruled off the campus of our state institutions.

Some time ago a public school teacher in Arizona was discharged because she taught her classes to repeat the Lord's Prayer. Two years ago the president of the Brooklyn school board demanded that the singing of Christmas carols be barred from the public schools as offensive to non-Christian minorities. The late President W. O. Thompson of Ohio State University made this significant statement: "I'm in no way untrue to state institutions when I say that in our day a boy might become a bachelor or master of arts in almost any one of the best of them and be as ignorant of the Bible, the moral and spiritual truth which it represents, and the fundamental principles of religion, their nature and value to society, as if he had been educated in a non-Christian country."

CONTRIBUTION — A PATRIOTIC PRIVILEGE

I unhesitatingly state to the mothers and fathers of this nation, if you could sit in the personnel offices of this land and listen to the examiners as they question the educational graduates of today, you would resolve without a shadow of a doubt, that your boy and girl should go to a small, liberal arts Christian college. If I had a son or daughter, I would work twelve hours a day—go hungry—deprive myself of the necessary things of life—in order that I might give my child the benefit of an education in one of these small Christian schools.

I would that all people, and particularly businessmen, would

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realize that to be able to contribute to the support of our Christian colleges is a great privilege. In the best sense such support is indeed a contribution to the national defense, for the strength of America is finally decided by its faith in the religious ideas which underlie democracy. Today's problem is *free education and no religion*, or *religion and cost education*. Without religion in education our boys and girls will amount to little in this world *or* the next. Education is a flame when borne in the hands of the faithful, but a firebrand when carried by the heretical. Only by strengthening the Christian colleges can America have the leaders it needs to survive.

KIND OF LEADERS NEEDED

What kind of leaders does America need? We need leaders in public life religiously educated but practically trained, good but not dumb, honest but clever; Christian leaders who have studied economics as applied to human behavior and consequently realize that the enslavement of a people when done economically has the same results as though some tyrant had done it physically.

We need leaders in our educational life to see that the educational system in our public elementary and high school institutions is overhauled. Colleges have been blamed too long for educational delinquencies that should have been corrected in the grade schools. Someone has well said that we need leaders who believe that an education should first of all enable one to satisfactorily perform all the duties of life, to be a competent mother or father, maintain a home, do a job of work as well as it can be done and view public affairs at least with common sense and exercise his franchise to do something about them. After all, the greatest purpose of education is to enable man to get along with his fellow men.

We need leaders who will institute a system whereby the teachers and professors in America will come out of their ivory towers to help solve the difficult economic, social and political problems of the day. These people possess some of the best brains in the country, but they should spend three months of every year working in those industries and institutions wherein the matters they teach

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are practically and realistically carried out in the world's workaday life. The great difficulty in education is to get experience out of theory.

Let the professors who deal with social sciences work in the state institutions, the personnel departments of business, and yes, the Salvation Army. Let the teachers in economics and allied subjects sit in with the treasurers and general managers of large businesses. Let the professors in science go into industry wherein the findings of chemistry, physics and geology are implemented into practical projects. The professors of history and literature will find astounding application of their subjects in the advertising and propaganda agencies of this country and in those associations comprising editors of newspapers, screen and radio.

We need leaders who will realize that most of the grandiose plans for making over society are not based upon psychology as applied to human behavior. While many of these plans sound well and read spendidly, they all have the fatal defect in assuming that human nature will behave in the way many "do-gooders" think it should. If human nature did thus behave, then reformatory plans would not be necessary because society would then reform itself.

We need leaders who will recognize that in our idealistic but non-realistic desire to be a freedom haven for all others, we have admitted millions into our country far faster than we could assimilate them. Therefore, racial tensions have increased and if the number of admittees to the United States is not lessened to the assimilation level, we will ultimately have either violent racial action and/or something worse.

We need leaders who not only believe in freedom but are practical minded enough to recognize the "machinery" of the little things, the beginning whereat freedom is made or destroyed. Leaders wise enough to realize that the "emergency" and "temporary" restrictions and compulsions by government are not generally recognized as lost liberties. But the end result of this procedure, is complete government control, complete loss of liberty and the extinction of free man as we know him. This

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procedure fools us because it always comes neatly wrapped up in the American Flag and labeled Social Justice.

We need leaders who have studied economic history sufficiently to realize that bureaucracy is the great foe of freedom. Kings and dictators come and go but bureaucracy grows and grows. Bureaucracy is the tool of the dictator and the master of the well intentioned chief executive. *Please* let it be thoroughly understood that I am speaking historically and economically and not of present day politics. The practical historian and researcher are unavoidably driven to the conclusion that bureaucracy operates mainly as *IT* plans. Chief executives are a bothersome detail in bureaucracy's onward march. The deadening effect of bureaucracy's edicts plus the cost of its administration ultimately enslaves the people economically. Inasmuch as bureaucracy is usually made up of small minds, it eventually becomes the most tyrannical of dictatorships.

AMERICANISM AND CAPITALISM

We need leaders who will instill in our people a consuming passion for Americanism similar to that which consumes those who advocate communism and socialism. It is deplorable that we have in this country many books on communism and socialism but none labeled Americanism. It is high time a mealy-mouthed America stood up and defended the principles upon which this nation has been builded. It is a sad commentary upon the gullibility of the average American that in recent years the word "capitalism" has sunk to a meaning of the untouchable. To foster it is political poison. To nurture it in labor circles is to bring destruction upon his house. Why? Because we unwittingly became prey to the adroit propaganda of subversive interests whose purpose is to convince us that it is smart and progressive to worship new gods—to decry Capitalism. I wish I had time to discuss with you the thirty thousand propaganda agencies existing in this country. The mass of propaganda turned loose upon the American public has been enormous. Unless you read editorials written by men who still are not afraid to think and speak, you have become the prey of publicity campaigns carefully designed to make you lose faith in capitalism.

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Capitalism as practiced in America is but an economic name—is but the *modus operandi* for free enterprise whereby every man in America maintains not only his economic freedom, but his mental and physical freedom as well.

Capitalism, as David Lawrence points out, has many defects. Its principal fault is that it does not work perfectly. This may be said also of democracy. It can be said of *any* system in which the will of the individual is not controlled by the totalitarian power of the governing body. The very essence of democracy is that the individual shall retain his liberty of action; the very essence of capitalism is that the individual shall retain his liberty to work for whom he pleases, including himself. He retains his right to venture into unknown paths of production, his liberty to earn a profit or suffer a loss (peculiarly, no one, not even the socialists, begrudge the capitalist the last liberty). Our capitalistic system of competitive enterprise means freedom. Any other system is pure monopolism.

Question the man on the street as to the meaning of capitalism and he will reply that he thinks it has something to do with corporations. He appears not to realize that it is this system alone that enables him to work, move, speak as he pleases—gives him the right to say, "I have *earned* this home and it is mine." Capitalism has made America the land of freedom and opportunity. It has given to America a type of living—the greatest in the world. Nowhere else, under no collectivism system yet devised can the common man rise to any point in money or fame as he can under our capitalistic system.

COMMUNISM, SOCIALISM, ANTI-GOD, ANTI-CHRIST

Capitalism is the only system in the world founded on credit and character. It is therefore the only economic system based on religion. Communism and Socialism are anti-God and anti-Christ. Jesus Christ was a man who thought in terms of abundant life. *He* was the man who multiplied loaves and fishes. The present day system, call it Communism, Socialism, "Welfare State" or what you please, eventually pulls everyone down to a lower level.

Winston Churchill has said: "To differentiate between the 'Welfare State' or Socialism and Communism is like saying a wo-

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man is "just a little bit pregnant." They merely describe a degree of progress in the same inevitable cycle. The end result is always the same."

You will remember the Pilgrims starved for two long years under socialism and then Governor Bradford and the chief men of the colony came to the conclusion that they had made a mistake in thinking they were wiser than God. They then established Capitalism and a year later Thanksgiving Day was born.

It is high time we Americans should stand up and be counted as not afraid to fight for this thing called "capitalism." All you have to do is look around you—Brazil, England, Sweden, France, Russia, Greece, Italy—to find out how you would live if communism or socialism governed in America. Too long has this nation rocked along with the complacent attitude that "it can't happen here." Men and women, I tell you here and now, it *has* and is happening here. We have wandered from proven paths, in ungodly searchings for a more glamorous, easier way of life, down the road to socialism. Communists, socialists, and "welfare-staters" have dedicated their lives to the destruction of capitalism. It was the Russian Lenin, the great exponent of communism, who said, "Capitalism must be destroyed." Let us all stand as one people and in tones the whole world can hear fling back the answer: Capitalism means freedom and freedom under God is Americanism.

WHERE ARE THESE LEADERS

These are only a few of the problems that cry out for leadership in solving. I do not so much refer to national leadership as I do to the leadership we need in rural areas, in the small town, in the city, in the state. Where can America find these leaders We will find them coming from the place where we have always found them—the small, liberal arts, Christian college. America's problems cry out to these educational institutions for the kind of leaders who hold within their hearts and minds their solution. The future of America lies in the small, liberal arts Christian college because in it only are combined the necessary ingredients for the kind of leadership the America of today and tomorrow must have *if* America is to survive.

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The small liberal arts Christian college cannot exist under either Communism, Socialism or the "Welfare State." The small liberal arts Christian college is one of the absolutely free institutions we have left in America today. It can educate and train *free* men and women. It should be supported by the prayers and cash of every American who believes in freedom. Out of it have always come the leaders great enough for America's time of need. They will still come if we support and foster and guard this last great bulwark of American freedom.

AMERICAN LEADERS DEFINED

If I had to describe in one sentence the kind of leader America sorely needs, I would say this: Give America men and women whose lives and actions combine the teachings and sayings of Jesus Christ together with a thorough knowledge of economics as applied to human everyday living. As a businessman, I have often wondered what would happen to this nation if every student in every college and university in America should be compelled, in addition to his other elective studies, to take two courses—one, "The Teachings and Sayings of Jesus Christ" and the other, "Practical Economics as Applied to Human Behavior!"

I am neither preacher nor teacher. Only one of those so-called "hard-boiled businessmen" faced with the inescapable fact that you can have communism, socialism, and "welfare state" without God, but you cannot have democracy without God. If we can implant in the youth of America, through the small liberal arts Christian colleges, the desire for a daily application of the teachings of Jesus Christ, combined with a realistic and practical knowledge of applied economics, I prophesy then these young men and women will take the hand of our faltering nation and lead it toward the light—the Better Way.

Let us hope that we are standing on the verge of a great revival—educationally and spiritually. If it takes a financial depression to bring America to its knees, then let us still hope. It is true the outlook for the decent American citizen seems dark and fearful but I feel confident it's "the dark before the dawn." These futile wanderings from proven paths are but the ignorant searchings of mankind en masse for the Best Way of Life. It would seem that man-

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kind as a whole has been aroused and like a giant that is asleep with nightmares, stumbles and groans and shakes the land with his mutterings. God believes in freedom. Perhaps our misfortunes are but the result of his allowing us also to be free to find The Better Way.

THE WAY

I hear men speak of some new world tomorrow,
Of lasting peace, of brotherhood of men,
Of banishing from earth the blight of sorrow
Which war has spread across its face again:
Of geographic changes contemplated,
Of treaties drawn, of ideals to insure
The reaching out in love to those once hated,
So children still unborn find peace secure.
O, how shall men achieve this rich desire
When laws and pacts have failed in ages past?
How shall each heart be lifted to aspire
And make this dream reality at last?
There is one path, one shining hope today:
'Tis follow Him, Who said, "I am the Way."

**This poem was written by Charles A. Miller, Jr.*

LUTHERANS PUSH NEW GROWTH PLAN

For 5 years the Evangelical Lutheran Church has started a new church every 18 days. The mission board gets the best minister it can and pays him well for 6 months, then asks the local group to take increasing responsibility. Some older churches are mortgaging their own property for money to build new churches in the same town, under this plan.

The Problems of College Students

by WILLIAM E. HULME

I AM A PERSONAL counselor at a college of Christian higher education. Each afternoon I listen to college students who voluntarily come to my office with their problems. These students are no different than students in other colleges—church-related included: they have problems that they feel they cannot handle by themselves.

Every year thousands of young Americans go away to college. Though they usually do not know it, they are in for a whole set of new experiences. They need guidance. The college campus brings into sudden challenge the demands of life upon human personality. It is a close-up of all the activities of youth and whether they are ready for them or not the college student has to face them.

Youth who go away to school are on their own, usually for the first time, and unlike heretofore, they cannot withdraw from the demands of life to the security of their homes. College life is a rapid means for developing personality. Because it is a radical change, it may come too quickly for some, and can lead to serious consequences. If the student can talk with a counselor he will find release from these tensions and gain insight into how better to adjust to college life.

The student barely steps on campus before he is faced with a social adjustment. All about are young people whom he does not know, but whom he must learn to know if his college life is to be a happy one. He has come from a high school where he probably knew everybody and where, due to his superior talents, he was able to find his niche. At college he finds that his talents are not superior, that his fellow students are from the same high school bracket as was he. There are many scholars, many athletes, many musicians, many dramatists, many leaders, yes, even many show-offs.

Dr. Hulme is College Chaplain at Wartburg College, Waverly, Iowa.

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Nowhere is he more aware of his competition than in regard to the opposite sex. The campus atmosphere will always be romantic. Due to this influence, students are forced to face their problems in sex and often undergo great anxiety in matters of dating.

After he is at college only a short time, the student is confronted with his work adjustment. What will grades mean to him? Will they be viewed as a challenge, or become the objects of neurotic fear? The present draft implications place even greater pressure upon young men to make good grades in order to stay in school. The student's attitude toward grades shows his personality pattern, and indicates his reaction to life's challenges.

When students are having difficulty in meeting the demands of college, the symptoms of inner conflicts are usually in evidence. As symptoms they are outward manifestations of deeper problems which may not be readily identified in the nature of the symptom. These symptoms frequently center around grades. There are many reasons other than a low IQ for poor grades, and laziness is a shallow analysis, for it too is a symptom. If there is someone who has the patience to listen and the personal interest to understand, he can assist the student to diagnose his difficulty.

Bob had been in school only two months before he was distraught over his studies. He was studying until late at night, neglecting his sleep, refraining from extracurricular activities, and still seemed not to be getting his subjects. Why was this boy with moderately high intelligence requiring so much time to do his work? His inefficiency lay in his poor concentration. Concentration difficulties are emotional. After we have heard wonderful news we may be unable to concentrate on technical reading. The same difficulty is experienced when the emotional stimulus is negative.

What thoughts were breaking into Bob's concentration on his studies? As is usually the case his difficulty did not originate at college; it began long before. College life brought it to a crisis. As a child he was labeled a sissy and tormented by the boys at school. Because he dared not show his resentment, he kept it

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inside to brood over in the isolated security of his home. He hoped that at college he could begin anew, but the past had left its impression on his personality. He felt rejected by his fellow students and his feelings of resentment were creating havoc with his powers of concentration.

While we like to see students try hard for good marks, there is the danger of worshipping the grade. Students who worship grades are never satisfied with their grades. Through they usually get high grades, they are always worried for fear they will not. It is not really good grades they want, but the best grades, and even when they get the best grades, their pleasure is diminished by the fear that they shall not be able to maintain the best grades in future tests.

Grade idolaters strive for high marks to gain security, and are usually students who are insecure due to past failures to gain social acceptance through other means. The college athlete is rarely a grade worshipper; he has his esteem—plenty of it—in his physical feats, but one who never learned to throw a ball, who fears even the thought of a date, may see in grades his one way of excelling. This was the case with Bob. Only a perfect grade could satisfy him. Because his motive is self-centered, his effort causes tension, and his achievement is disillusioning.

Unless a student has superior intellectual ability he needs initiative to do satisfactory work. The student who lacks initiative is typed as lazy. Though he may receive our scorn he needs our sympathy, because he has a personality difficulty which will hinder him through life. Why does he lack initiative? We will probably find the answer in his home. If a youth has received little assistance from his parents either through encouragement or interest, he may feel that what he does matters little. He may also have received so much assistance that his own creative abilities were never exercised.

Bill was discouraged with his grades. He had been wanting to quit, but his family urged him to keep trying. After completing his high school with a mediocre scholastic record and a rather purposeless stretch in the service, he came to college only because his family talked him into it. He did not feel he could do

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the work. When he encountered a few difficulties in grades he was ready to concede defeat. The only reason he stayed was because his family urged him and he did not want to disappoint them. Because his decision was really not his own, he still desired to quit, and his concentration was disrupted. Because his incentive was in his family and not in himself, he had little interest in study. The result—academic probation.

Bill had wonderful parents, he said, in fact, too wonderful. They did things for him, rather than helping him do them himself. He had not needed initiative. The boy had to realize that one of the reasons he was failing was because he was dependent upon the initiative of his parents. When he saw that the only way for him to pull out of his slump was to have the incentive himself, he realized, perhaps for the first time, that he really wanted a college education.

While Bill lacked initiative in his personality pattern, another may have initiative, but of such a sporadic nature that it is inadequate. The enemy of achievement in this instance is the mood. People who have moods are usually unable to explain their origin, and feel they "just come." After they grow to understand themselves they see that the potential for the mood is in themselves and the stimulus for the mood is in their environment. All of us have things happen which tend to discourage us, but if we have someone with whom to express our feelings, we normally can avert a mood.

Students who are subject to moods usually have had no close relationship of this nature, even with their parents, and their feelings of discouragement have remained within them. When these feelings reach an accumulative intensity they overwhelm the student in depression. He is apathetic, disinterested, and cannot concentrate because moods are emotional disturbances. Before he comes out of the mood, he may have done serious harm to his grades, particularly if the mood occurs during an exam season. The procedure is also reversible in that a poor grade can bring on a mood. The moody student is trapped in a cycle of failure in which he feels overpowered by an obsession to give up. Once he understands that his moods have causes which he can learn

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to recognize and experiences the value of expressing his feelings to a counselor, he may overcome this personality defect.

Students have other difficulties with tests than not knowing the answers. One who does poorly on a test may have known the information but his thinking was blocked. After he finishes the test he begins recalling the answers, and in disgust, wonders what is the matter with him. When he receives his graded paper he may become even more disturbed at his foolish mistakes and omissions. What happened was that he took the test in a state of fear, and his mental faculties instead of being free to function spontaneously were bound in emotional tension and held back. Naturally when the test was over, and the tension eased, the correct answers came to mind.

Fear is good when it moves us to necessary action, but when it serves no rational purpose it is a hindrance. The fear of failure can predispose us to fail, whether it be in tests, athletics, public speaking, dating, social mixing, or any other challenge of student life. It is a maladjustment of personality which has developed through the formative years and which, unless it is overcome, will be a hindering influence in every succeeding crisis. We must assist the student in his struggle with fear; otherwise all our prodding to better his tests will simply frustrate him.

If a student had previous difficulty adjusting socially, he will surely have an intensification of this problem at college. One may even have felt socially secure in high school, particularly if it was small, and still experienced difficulty socially at college, due to the diversity in student backgrounds and the increased competition for social recognition.

After several months of college, Jane was sure that her fellow students did not care for her. Like many others she felt outside the group, an unwanted member of the college family. Hypersensitive, she was hurt when others at the dining table left before she finished eating, or when girls dropped in her room only to leave when her roommate was out, or when partners or sides were chosen in recreational activities, and she was chosen last. The more she felt unliked, the more she withdrew to herself and the more unhappy she became. Though Jane had felt un-

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popular before, she had never known it to be so unbearable as at college.

While it is easily seen that she is making herself unpopular by her anti-social behavior, and that she should get over her sensitivity to slights and become more aggressively friendly, we must remember that this girl is a prisoner of a personality perversion as old in its development as is she. Until she is led to understand herself in light of past influences, particularly those in her home situation, she not only may feel helpless to fight what appears to be herself, but may not even accept responsibility for her predicament.

Henry got along better than Jane, but he too realized that something was lacking in his social life. He was awkward in his attempts to fit in with the group. Though he was in his third year, had many acquaintances, and was well known on the campus, he had no close friends. What troubled him more than lacking close friends was his negative feelings toward such friendships. Whenever an association with a fellow student reached the borders of intimacy, he resisted it.

Henry never knew a close relationship. Because he did not know what such relationships were like, he was afraid of them. His father worked long hours and when he was home, he slept. Henry deeply resented his mother. Feeling she punished him unjustly he released his resentment in fighting with his brothers and sisters and children of the neighborhood. The violence of his temper scared him and he learned to hold his resentment inside. Unable to express or to demonstrate his feelings, Henry grew up alone among people.

There are Henrys on any college campus, young people whose resentment has been scared out of sight. In their more extreme form they appear doltish, lacking in poise, uninteresting and weak in personality. Because they have been beaten down, they are a prey for pranksters and sadists; because they are dull and often naive, they have little popular appeal. At best their company is tolerated, and the more sympathetic offer them a condescending friendship.

If we explore into their background we will discover that their

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docility is a facade, assumed for the reason that Uncle Toms were colorlessly good humored. They have been forced to stifle every appearance of aggression; they have experienced cruelty and have been broken by it. As a lame chicken is picked at by the other chickens of the coop, these people are lamed in personality and are attacked by bullies because they are lame. How did they become lame? While causes are complex, unconsciously or consciously, physically or mentally, someone in the home has been the Simon Legree.

Because they hide their resentment to avoid further beatings, we must never think that their resentment is gone. Not only does it remain inside to create an attitude of distrust of others, cutting the student off from even the possibility of intimate associations, it is also joined in its negative influence by the emotion of fear. Their fear holds in their anger. The characteristic social awkwardness and the stilted efforts to please, show the dominance of fear in the personality pattern of these students. If these emotions can be so destructive to the normal social reaction of the human personality, what harm can they do to the normal intellectual reactions: the development of native intelligence, the ability to learn and to think?

Not all whose show of anger met with reprisals appear beaten down. Ironically the aggressive student who torments the personality cripple is often a product of the same environment. He too is resentful. Although he experienced resistance to his expression of anger, it served merely to engender more anger instead of fear. This is the student with the chip on his shoulder, who is antagonistic to authority, who accepts no responsibility for any of his failures, but blames the teachers, the courses, and the college. He too is beaten down, but gains a false sense of confidence by being belligerent. When he fails to get grades, he gives his teacher the full force of his resentment, stored up from the past and probably originally directed toward an arbitrary parent. Because he believes he is treated unfairly, he may feel justified in using questionable methods to gain his ends or indulge in unethical practices to secure his satisfaction. He may steal from his fellow students, slander his school, or simply make him-

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self unpleasant by his habitual hypercritical attitude. Before we become angry with this chap, or seek to discipline him, it would be well to recall that he has a personality perversion which punishment can only aggravate and which only love can cure.

Students have many problems over sex. These problems have their source in the misconception of sex which young people receive from their environment. Because their first impression of sex initiates their attitude toward sex, it is important that the first expression be wholesome. When it is received via the childish and adolescent vulgar story rather than from parental instruction, what chance has youth to develop a mature understanding of sex? Unwholesome opinions lead to unwholesome practices, so that the possibility of achieving a mature sexual adjustment, even in marriage, is slim.

John heard about sex from older boys at grade school. Since his parents were ominously silent on the subject, John accepted the interpretation he had heard, and grew up associating sex with shame. From these same boys he learned to masturbate. When he began dating, his instructors in sex encouraged him to sexual relations. His sexual experience in habitual masturbation predisposed him to desire these relations. And so it happened.

At college John's guilt feelings became unbearable. The more he tried to cease masturbating, the more he became a slave to it. He was afraid to date because he feared he could not control himself. He despised his thoughts, hated sex, felt unworthy of marriage, had no peace of mind, and could not even pray.

To overcome his difficulty John must first solve his problem of guilt. When he can forgive himself, his fear of the sex instinct will diminish. He will be able to guide it. No solution is sufficient which does not replace his idea that sex is shameful with the view that sex can be noble, even spiritual.

While many evils attributed to masturbation are unfounded and much harm can come by creating severe guilt feelings over it, the case of John and many others show that those who indulge in masturbation will have more difficulty with temptation in

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dating than those who have not experienced the sexual orgasm in this self-stimulating manner.

The most challenging social adjustment of college life is dating. Young people who may not have dated previously, are on campus only a short while before they realize what they have missed, and they cannot long fail to date without suffering severe conflicts. If the other girls had not thought it queer, Martha would have been content without dating, but because she saw she was different than the rest, she wondered what was wrong with her. Raised in a hamlet, she knew only a few people as a child, and was shy of strangers. Though she was very close to her mother, she saw little of her busy father, and in adolescence she became excessively shy around men and boys. Once during her high school days, she had a date, and had to fight off her aggressive companion. Terrified by this experience for which she was pathetically unprepared, she withdrew even more from contacts with boys, and actually stifled the natural attraction for them. After she understood her feelings and faced her rationalizations, her normal attraction for the opposite sex was unearthed and accepted.

College students need someone with whom to talk over their problems. They usually neither want nor need advice. If the counselor but listens and responds to their feelings, they will feel they are understood. In talking out their problems they will see them more objectively, and gain the needed insight in solving them. They will receive confidence from having helped themselves, and will be better prepared to meet the adjustments of the future. Where is there a more appropriate setting for counseling of this nature than in a college of Christian Higher Education where not only the counselor but the entire educational and recreational programs are permeated by the Spirit of Jesus Christ, the healer of men.

Bachelor of Arts: What and Why?

JOHN B. JOHNSON, JR.

DEAR GRADUATE-TO-BE:—Soon you will have to decide an important question, "Shall I go to college?" Perhaps the Selective Service Board or the Congress will decide that question for the immediate future, but not permanently we hope. Make sure of this: if you have the ability and if you have the freedom to choose, go on to college. Do not let the uncertainty of the times deter you. Let nothing deter you. If you have the ability to go to college, you should and *you can*.

These times are uncertain for everybody; but make the most of the time you have. There is nothing better for you to do now than to advance your education to the limit of your opportunity.

But then, what kind of college? If you can choose, avoid the mistake of a quick specialization that seems to have a quick pay check waiting at the other end. This is the time to lay by in store the resources for a life-time, and you will need every one you can develop. Do not be misled by the common assumption that the B.A. degree is a luxury, or is only for those who expect to specialize in graduate school or professional school.

The B.A. degree is the insignia of the *liberal arts* education. And that is education for *living*, not for facts, not for methods, but for living as a whole—and that means earning a living, too. Facts and methods are important, but not all-important. The central thing is to know enough facts and to know enough methods to understand *meaning*. It is not enough simply to *know* or to *know how*. If men and women are to be free citizens in a free society they must also know *why*. They must learn to think and to question. They must know the difference between theory, proof and evidence—to use judgment. It is this skill which differentiates the successful B.A. from the graduate of any other type of college.

Dr. Johnson is Chairman of the Division of Social Sciences, Park College, Parkville, Mo.

BACHELOR OF ARTS: WHAT AND WHY?

There are those who foolishly think that knowing why is somehow not related to the real business of life—earning a living, raising a family, being a real citizen. We challenge this notion. On the contrary we believe that instruction in the art of *knowing why* as well as in *know how* constitutes the only sound vocational education and the only practical non-vocational education. That approach can be made by technical schools as well, but it is the primary function of the Liberal Arts College.

This belief has been supported by the testimony of thousands of outstanding liberal arts students over the years. It is still being supported today. Consider this simple example: Two young men take the positions as file clerks in the same office of a large company. Both learn the existing filing system and how to apply it with reasonable accuracy. One of the young men, his *know-how* now perfected, relaxes into a competent, routine employee. The other, having mastered what he considers to be simply the *first* part of his job, now proceeds on his own initiative to the *second*—to learn *why* his company happens to have the system it has, what the alternatives are, whether in any instance a better procedure might be introduced. Who can doubt which of these two young men is more likely to make a creative contribution to his company, to become the more valued employee, to receive priority in promotion? Such illustrations, all taken from life, could be multiplied endlessly.

This is, in part at least, why we believe in *dividing* our time between the *know-how* and the *know-why*. Moreover it is becoming increasingly clear that what Industry and Government are seeking today are not more and more highly specialized technicians. Our technical schools and graduate schools are producing these in abundance. The scarcity in the labor market today—one that is not likely to disappear soon—is the scarcity of men and women who possess the interest to question, and the reasoning power and imagination to pursue their questions to a constructive conclusion.

Let's be specific about this. The point is crucial. What do industry and government *actually say* they want from the colleges and universities? Highly specialized training? Or basic understand-

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ing of the field in question *plus* the ability to think creatively? Here are some authoritative statements. Judge for yourselves.

Dr. Frank M. Surface, consultant to the Standard Oil of New Jersey, in an article, "Industry Looks to Education," lists the following eight qualifications as descriptive of the kind of college applicant industry is looking for: (1) intellectual honesty; (2) the ability to think for yourself; (3) an understanding and appreciation of our economic system; (4) skill in relational thinking (as opposed to encyclopedic memory); (5) a broad knowledge background; (6) the ability to write and speak acceptably; (7) salesmanship; and (8) an appreciation of the human side of business.

What about government? Dr. Harvey Walker, in an article, "The Universities and the Public Service," lists five qualifications which Government is interested in beyond all others for college graduates: (1) initiative and resourcefulness; (2) the ability to think through a specific problem without getting lost in the side issues; (3) the ability to read with understanding and to write well enough to make one's self understood; (4) a proper sense of the limitation on administrative action in a democracy; and (5) the ability to balance ethical standards against survival.

In the same vein, the current announcement by the U. S. Civil Service Commission of new job opportunities for Junior Management Assistants contains this list of qualifications: (1) integrity; (2) emotional stability and social adjustment; (3) leadership; (4) such mental qualities as analytical ability, understanding, imagination, judgment, and common sense; (5) ability to make oral and written presentations; (6) ability to make contracts and to negotiate; (7) initiative, vitality, and proper motivation; (8) good appearance, bearing, and manner and (9) preparation for management and public affairs (satisfiable by the conventional liberal arts departmental or divisional major).

Liberal arts education, then, is sound vocational education. But it is something more. Even though one may have acquired the greatest skills of critical intelligence, the clearest practical understanding of how things work, and the clearest theoretical understanding of why they work that way—one is still woefully unequipped to *make decisions*, to choose one way rather than an-

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other, to decide what is right and what is wrong. The final basis for such decisions, as well as the achievement of a genuinely profound understanding of the ultimate reality that envelops and pervades the universe, lie exclusively in the fields of religion and philosophy. Only through the insights into values that are discoverable by becoming religiously and philosophically literate and sensitive can man become a morally responsible citizen and a thoroughly integrated being.

This, then, is what we mean by a liberal arts education. It is, we feel, from whatever standpoint it is viewed—vocational or non-vocational—the truly *practical* education. For it is the only education which, by its unique disciplines, liberates the individual to deal creatively, intelligently, and reverently with his world and his fellow man.

DEGREES

The colleges and universities of the United States last year graduated their largest classes in their history, according to the Office of Education, Federal Security Agency. Almost 500,000 students received degrees during 1949-50. This represents an increase of about 18% over the preceding year and almost 130% more than in the peak prewar year of 1939-40.

The ratios of men to women receiving the advanced degrees were: [1] master's and first professional, 2.4 to 1, [2] doctor's, 9.3 to 1. The number of men receiving master's and second professional degrees increased almost 17% from 1948-49 to 1949-50, while the number of women earning these degrees increased about 9%. Increases in the number of doctor's degrees during the same time were 26% for men and 23% for women.

The 10 institutions granting the largest number of degrees included: University of California, 11,239; New York University, 8931; Columbia University, 8119; University of Illinois, 7447; University of Minnesota, 7091; University of Michigan, 7055; University of Wisconsin, 6243; Ohio State University, 5764; University of Southern California, 5097; Syracuse University, 4673.

The Educational Value of Worship

E. E. SMITH

MY PURPOSE IN these remarks is not to define worship, for as William Roy McNutt in his book *WORSHIP IN THE CHURCHES* says "The Makers of definitions are builders of fences, as it were." Nor is it to argue, worship has an intellectual as well as an emotional aspect. It is assumed this intellectual aspect is essential to a belief in God as a necessary condition of genuine worship. My purpose is to assert—worship contributes to the growth of Christian personality and as such is a very important part of Christian education on the campuses of our educational institutions.

1. If religious education is actually to be education in religion, if it is actually to result in the development of a religious person, *it must make God more real to people*. This requires a mind and heart opening process, through education in worship, which will bring the worshipper eventually to say "I can do all things, through Christ who strengtheneth me."

This is a principle in religious education which has been often overlooked. We have thought and taught that Christian education consisted chiefly in *telling* people about God. It is that, but it is more than that. The greatest business of religious education is to make God very real to people and to bring God into the lives of people in such a way as to empower them to live uprightly and victoriously. Certainly one of the most productive ways in accomplishing this is *worship*. Engage people in genuine worship and God becomes a dynamic reality in their lives.

2. Such worship is *not to be had without cost to the worshipper*. True worship must be *intense*. It is not easy to find God in worship, and when we are aware of his presence we must go on with the Psalmist and say, "My soul followeth hard after God." Gladstone once spoke of the "work of worship"—

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surely no one in a listless mood finds his way into the presence of God. All that is within us, the whole of personality, thought, feeling, will, must go out in quest of God. To worship, properly, there must be active participation in every part of the worship by sympathy, expectation, faith, prayer, singing — every worshipper must have something to contribute. This gathering of oneself together for expression in worship has in it tremendous educational values as is very evident.

Sincerity is no less a condition of vital worship than *intensity*. We cannot go far in our deep fellowship with God without a deep penitence. Our sincerity must manifest itself in a deep moral earnestness, a willingness, to express in our daily life at whatever cost any vision that has come in the sanctuary. More than our prayers and praises God requires us "to do justly; love mercy, and walk humbly with him."

3. *The Association* of persons in worship is not without educational values. Soul is kindled by soul. Fellowship of persons with religious persons in worship stimulates and nurtures religious personality. Man is a social being and as such is seldom fully satisfied by the individual expression of his deep inner longings and aspirations. Association with others is naturally sought. In corporate worship, worshippers are conscious of the presence of other worshippers. This consciousness lifts the worshipper out of the individual and solitary, into social and universal and assists him to open his mind and heart to other socializing influences. By participation with others in worship, feeling is deepened, sympathy is enriched and the sense of unity with the group is strengthened.

One may learn the facts of history or economics or biology from books, from oral or written communications; but religious influence is the contact of life with life, of spirit with spirit. Spiritual vitality is not a matter of spontaneous combustion. It is kindled by a spark from one burning heart to another. Feeling acts on feeling and mind on mind. Courage passes from strong to weak. Enthusiasm springs from eye to eye. Christianity is not a matter of ecclesiastical politics or stately rituals or dogmatic creeds. It is *just the self-perpetuating power of an example*.

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Christianity is not a system of doctrines, it is the testimony of a life. God's way to men is through men.

4. Worship is of great value educationally in that it assists in developing religious personality. To analyze the place of worship in the total religious development of personality is like trying to separate tint from tint in the sunset sky. One can but mention two or three things which help the worshipper in the development of Christian personality.

(1) In worship his religious convictions are strengthened. The things unseen and eternal become matters of real experience. He establishes close communication with the permanent sources of power. He senses with the Psalmist, "If I ascend into heaven, thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me and thy right hand shall hold me. If I say surely the darkness shall cover me, even the night shall be light about me."

(2) In worship his religious personality requires the historic sense. The person who reaches for something before must hold securely to something past. In creating a better future, he draws heavily upon the mighty impulse of the toiling generations gone. He will realize the significance on the maxim spoken by Theodore Parker, "Live upon the Past, in the Present, for the Future."

(3) In worship the developing religious personality finds a God-given liberty. By no law or constraint can a soul develop vitality. Imitation is simply limitation. Coercion enfeebles individuality. Liberty of soul found in true worship leads one to yield himself to the highest in faith and love. In such liberty he discovers obligation converted into inclination. He then does his duty not because he ought to but because he wants to. He thus passes from the control of the outward law of constraint into the control of the inward law of liberty and finds in service perfect freedom.

In the light of these things it is necessary for us to observe the following:

1. The worship service should have a very distinct place in the program of Christian education on the college campus. Such

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worship may well set a spiritual tone for the entire college family—faculty and students alike.

2. The place of the worship service must be safeguarded as regards campus planning in every way. Nothing should be permitted to encroach upon the time allotted for worship, and the worship should not encroach on time allotted for other things.

3. The leader of worship must know the meaning, purpose and technique of worship. The leader must himself be a worshipper. He must be an earnest seeker after the highest values of life, after the deep spiritual experience and the noblest Christian living. He must be one who finds joy in worship. His manner must beget confidence, seriousness, reverence and happy cooperation.

4. The whole service of worship must reflect *serious planning*. The leader should never entrust a Scripture reading, a prayer or a song to one whose attitude is flippant. There can be no worship without dignity, reverence and seriousness.

WORKSHOP ON SEX GUIDANCE IN FAMILY LIFE EDUCATION

Boston University, in cooperation with the Massachusetts Society for Social Hygiene, will conduct at Boston a summer workshop on Sex Guidance in Family Life Education for three weeks starting July 9, 1951. Co-leaders of the workshop will be Perry Dunlap Smith of the North Shore Country Day School in Illinois and Herbert D. Lamson teacher and counselor in marriage at Boston University. There will be lectures and seminars, lectures being given by psychiatrists, pediatricians, sociologists, and marriage counselors. This workshop is designed for teachers in any field, administrators, parents, librarians, religious workers, guidance counselors, social workers, nurses, and any others who wish an orientation in this field. The course will carry either graduate or undergraduate credit depending upon the work done. For further information write to Director of Summer Session 725 Commonwealth Ave., Boston, Mass.

An Easter Pageant In A Texas Girls' College

WILLIAM WHITE

ALTHOUGH IT MAY never seriously rival the passion play of Oberammergau, the annual Easter Pageant produced by Mary Hardin-Baylor College in Belton, Texas, is by way of becoming a unique and important tradition in this small Baptist girls' college. This Easter it will be performed for the twelfth annual time.

The pageant also provides a use for the old ruins of Luther Hall, named for a former president of the college, Dr. John Hill Luther; for the fragments of the stone walls and arches serve as a natural background for the scenes depicting the Last Supper and the action before the sepulchre and at the Resurrection.

Playing a vital and lively role in the Christian education of not only the students, but of the townspeople and visitors too, the Texas girls' version of the Christ story began in 1940. It was then a small production of five scenes presented by fifty players, the outgrowth of an idea by Miss Cynthia Sory, then head of the college's drama department, and Dr. Gordon G. Singleton, president of the school. Directed by Miss Sory and Miss Kathryne McNew, the original presentation consisted of The Entry of Christ into Jerusalem, The Last Supper, Gethsemane and the Trial, The Crucifixion, and The Resurrection. These episodes were done in pantomime, with a behind-the-scenes narrator, and given on Easter Sunday afternoon. In 1941 the production, directed by Miss Hazel Dale, was enlarged to eight scenes from the last week of Christ on earth, and was given on Easter afternoon.

Since then the pageant has grown to fifteen scenes, employing more than 150 actors, a choir, soloists, and the full college orchestra. In making the play more educationally and spiritually meaningful, Miss Emilie Johnson, who was in charge for six years, wrote a new script in 1942, adding dialogue, directing the players, and

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serving as narrator. Dialogue is featured in five scenes, with background music throughout by a string ensemble, the college choir, and the orchestra. Almost half of the entire student body of about 600 girls has a part in the activity, which requires months of preparation and practice.

The cast now includes Christ, the twelve disciples (Peter, Judas, James, John, Philip, Thomas, James the son of Alphaeus, Thaddeus, the other Simon, Matthew, Andrew, and Bartholomew), Pilate, four Pharisees, the Mother Mary, Mary Magdalene, Mary of Bethany, several soldiers, and about one hundred and twenty-five townspeople.

Mary Hardin-Baylor College's Easter Pageant presents these scenes:

1. A Street Scene in Jerusalem, showing activity in the city at Passover time.
2. The Triumphal Entry of Jesus into Jerusalem while the crowd of townspeople and disciples follow.
3. Jesus in the Temple casting out money-changers and healing the blind and the lame.
4. The Conference between Andrew and Judas, who is dissatisfied that Jesus has not set up a material kingdom on earth.
5. The Meeting of Leban, servant of the Pharisee high priest, and Judas, who complains of his impatience with Jesus and is invited to talk to the Pharisees.
6. Bargaining of Judas with the Pharisees for the betrayal of Christ for thirty pieces of silver.
7. The Last Supper scene in the Upper Room when Jesus gives the bread and wine to his disciples as symbols of his death, his body and blood.
8. In the Garden of Gethsemane: Jesus leaves Peter, James and John while he prays, and three times returns to find them asleep.
9. The Betrayal of Christ by Judas with a kiss into the hands of the Pharisees; Jesus seized by soldiers.
10. Three Marys searching for Christ encounter Judas, who purposely directs them the wrong way.

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11. The Trial before Pilate, who can find no guilt but is forced to let the mob have Jesus.
12. The Repentance, in which Judas attempts to return the silver to the Pharisees.
13. At the Cross, where soliders cast lots for Christ's clothing.
14. At the Sepulchre: the three Marys bring spices and gifts but find the body of Jesus missing and are informed by an angel that Christ has risen.
15. The Resurrection: Jesus appears to Mary Magdalene at the Sepulchre.

All of the parts are taken by girls who are students in the college. The role of Jesus is portrayed by a student chosen by the faculty committee—including the heads of the Speech and Drama departments and the student secretary of the Baptist Student Union—according to her character, ability, and reputation on the campus. This is quite similar to the Oberammergau situation where the Christ is selected for more reasons than his acting ability. A few MH-B students have played the same parts several times, Miss Euodia Flagg playing Christ twice in 1942 and 1943, and Mrs. Mary Margaret Maynard portraying the Mother Mary four times from 1943 through 1946, when she graduated.

A completely outdoor production, given every Easter Sunday morning shortly after sunrise at 7 o'clock, the Pageant attracted a handful in 1940, about 700 in 1942, more than 2,500 in 1949 and 1950, and about 4,000 are expected this year from many central Texas towns and elsewhere. Former students, faculty members, and townspeople come long distances to the tiny town of Belton each year to see the Mary Hardin-Baylor girls in an annual extra-curricular activity to which even Commencement bows.

A Challenge to Education

DAVID B. OWEN

President Bradley University

IN SAMUEL BUTLER'S novel *Erewhon* we read of a "race of men tried upon the earth once, who new the future better than the past, but they died in a twelve-month from the misery which their knowledge caused them."

Thus, although most of the major causes for our current world pessimism may be new, the pessimism itself—or should we call it defeatism?—are not new. Although this may be of but scant and negative comfort to us as we contemplate the chaotic world scene of 1951, it brings at least a spark of reassurance to know that man and his civilization have been able to survive despite the prophets of doom whose voices have been heard in every generation past.

Two prevailing concepts which seem to dominate much of our thinking today are, first, this cynicism and despair to which I have just referred; and, second, a belief that our only hope lies in a resort to armed force. According to the first viewpoint, the future of the world lies almost at the mercy of a small inner guard of the imperialistic communist dictatorship. According to the other viewpoint, the only hope for peace is another resort to armed conflict to defeat Communist imperialism in a global war which might well destroy the very civilization which it strove to preserve.

Few thoughtful Americans will deny either that there is ample reason for all of us to have our moments of despair, or that we must strengthen ourselves in every possible way, militarily, to discourage aggression by the imperialists behind the Iron Curtain or to defeat them if we should be confronted by what would certainly be the most horrible war in the history of all mankind.

In a world and in an age in which brute force is rampant, it has certainly become increasingly obvious to those who most earnestly seek peace that the first requisite for the achievement of this end is the ability to meet force with force. Much as all of us as citizens dislike the prospect of a long armed truce, and much

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as we educators are deeply concerned with the exodus of many of our young men to build the armed strength of our country, we must recognize by now that it would be utter folly to follow any other course. We simply have no choice, if we are to survive the present crisis.

Certainly, however, the alternatives of despair or of a final resort to arms are to be regarded as necessities of the present rather than as our best hope for the future. Many names have been given to our plans and dreams for the realization of a better world of to-morrow. As an educator it is natural that I believe that a new and specialized program of education for peace offers one of our most promising solutions. Little need be said, of course, of the necessity of education in world-mindedness, in the idea of the brotherhood of man, and in the utter inevitability of developing an orderly world organization for our society of nations.

It is not sufficient, however, that we give mere lip service to these idealistic concepts, now quite widely accepted. We must teach ourselves and our potential enemy of the present, and the many other confused and discouraged nations and peoples on this earth, that there is reason for them to have faith in these ideals of an orderly world society and in the dignity and nobility of the individual human being.

It is at this point that American education, in the broad sense of the term, has most completely fallen down. In this failure, our schools and colleges only share a responsibility which is also properly that of the press, the radio, the motion pictures, and all other agencies moulding and giving direction, or lack of direction, to public opinion.

Education may claim a part of the credit for gaining a wide acceptance of the urgency of making adjustments in our normal domestic routine to strengthen our military establishment as the best means of assuring our immediate survival. It may also rightfully take credit for the quick and rather recent general acceptance in this nation of the ideal of an effective world organization as the best means of preserving peace, without the necessity

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of our maintaining a huge military establishment, if and when the present armed truce is ended without war.

Between these two extremes, however, between the acceptance of the ugly necessity of the present and the lofty ideal of the future, there is a great void which education has not filled. Our failure to work out carefully conceived plans and programs for bridging the gap between the two extremes has resulted in the cynicism and despair to which I have already made reference and has raised doubts in the minds of men everywhere as to whether or not there is any hope of making progress, slow and interrupted as it may be, toward the goal which we seek.

In a world of hard realities, we must be realistic as we build our highways through difficult terrain, through swamp and wilderness, across canyon and desert, to the mountain top of world peace. We must not be satisfied with merely setting up our transits and sighting the distant goal, we must not be satisfied with building only one highway. We must be as realistic in planning the ultimate voluntary peace as we must be in planning the present uneasy peace which we must now enforce through strength alone.

We must take stock of our opponents, of their strengths and weaknessess, of their psychology and their doctrine. We must acquaint ourselves and the world with the glaring inconsistencies in their system, with the personal insecurity which even many of their industrial and military leaders and government officials must feel, with the tremendous restlessness which must exit among the millions in concentration camps and in enlaved nations, with the deficiencies in their economic potential. We must point out their relatively short supplies in iron and in steel production and in coal and their over-extended lines of internal communication requiring the shipment of most of their coal by rail for thousands of miles between the mines and the factories. We must point out the vast inequalities in wages, pensions, and standard of living between the great mass of the workers and the privileged few, inequalities far greater than exit between the extremes in our own country.

We must point out the precarious food situation, in which nearly one-half of all of the food stuffs for the vast nation which

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dominates the iron curtain group are produced in the relatively small triangle extending roughly from Leningrad to Odessa to Lake Baikal. We should educate ourselves and the world to these facts and many others like them not lull ourselves with any false sense of complacency but to assure free men everywhere and men who still aspire to freedom in enslaved countries, that we are not necessarily doomed to the eventual conquest by or eternal stalemate with an invulnerable colossus. For despair or for a forelorn hope of ultimate Utopia, we must substitute a sound, realistic conviction that the free world can be stronger physically as well as ideologically if it only will.

Coupled with this knowledge that our potential adversary is not invulnerable must be also an understanding that he must not necessarily remain always beyond the pale, as a member of our respectable society of nations.

For this type of evaluation of our opponents, seemingly so single-minded and determined in their course toward world domination, yet to our minds still confused and immature politically, economically, internationally, so recently come upon the world scene as participants that they have not grasped the intangible values that centuries of striving and thought and enlightened faith have bequeathed to us:

Here is what a Russian writer had to say, before the revolution, to be sure, but in the 19th century and while writing realistically of wrongs in society—in "The Brothers *Karamazov*," *Dostoyevsky* comments: "Even those who have renounced Christianity and attack it, in their inmost being still follow the Christian ideal, for hitherto neither their subtlety nor the ardour of their hearts has been able to create a higher ideal of man and of virtue than the ideal given by Christ of old. When it has been attempted, the result has been only grotesque."

He suggests elsewhere that "Humane treatment may raise up one in whom the divine image has long been obscured." Shall we instead perhaps say understanding treatment, firm against the ill-advised or ignorant or stubbornly imperialistic Russian leaders but understanding of the long, groping history of a great people, and appreciative of the task that is assigned us to bring them as

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well as the rest of the world to realization of mankind's full possibilities for living happily, abundantly, creatively on this planet we share.

Says that other great Russian writer, Tolstoy in *Anna Karenina*,—"War . . . is such a terrible, such an atrocious, thing, that no man, especially no Christian man, has the right to assume the responsibility of beginning it."

If, in fact, truth is communicated to other men only by deeds of truth, then it is of the utmost importance not only that we take stock of the weaknesses of our opponents, but that we also educate ourselves to our own weaknesses of action, and how to correct them in a way that will prove to troubled mankind that our free democracies are strong, effective, intelligent, and just.

The other peoples of the earth may take due note of the high ideals of our own democracy, our own internal prosperity, and even of our ability and willingness to lend or give of our wealth to nations which will help us protect our way of life. If this be all, however, they may well feel that our ideal of democratic government is as illusory as the ideal of world peace must seem to them to be at present, that our own prosperity is not for them, and that our present bounty is but a temporary means to an end, providing them no assurance of permanent security or happiness.

The great task before us, it seems to me, is to open our eyes to our responsibility as leaders—not merely in politics or in international business or in military affairs—but our responsibility as individual Americans to learn all we can of the world, to appreciate all that is good elsewhere, to become the citizens of the world talked about as long ago as in Diogenes' time, to go out from our own beloved country as ambassadors of genuine goodwill and real understanding of other countries and their peoples. Not to go as blustering, boasting, ill-informed braggarts, as too many Americans have done, but as brothers who care and want to help put the whole world family on its feet, to lend a helping hand.

I am thinking of the representatives of our country who have so often undone all that has been achieved at so much cost and effort by others of us. Of some of the uninformed Congressmen junketing about the world, often making others wonder how the

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wonderful Americans put up with such leaders, and therefore causing them to doubt all things American. Of some of our glib-talking, wise-cracking men in international business pursuits, who certainly make us look like nothing but a dollar-grasping, materialistic nation. Of all these and the tourists who continue to travel with the isolationist attitude, the American holier-than-thou superiority, that even when it is sometimes justified antagonizes and counteracts all that we want to achieve toward the common good of America and the world.

In his book, *Not So Wild A Dream*, Eric Severeid remarked that, immediately after the war, our men "were creating future obstacles by showing hatred everywhere they went with their loutish behavior and hasty contempt."

"From what reservoir," he went on, "of intelligence and goodwill would we draw a new class of worldly American envoys? . . . How many who could give leadership and understanding to the deeply imbedded aspirations of the generality of men? . . . Who would on the American advance guard? I was afraid I knew. It would be not the men broad and humane and patient enough to share the suffering and understand the hopes of others, but the bright, urbane young mercantilists . . . The smooth boys who could sip a cocktail and sign a contract with equal urbanity and ease . . . The knowing young men who deprecated passion, sweat, and high belief . . . I was afraid that was it. America would enter the world, led, not by a torch that meant freedom, but by a gold-tipped fountain pen that meant something else."

There is, then, a tremendous challenge to all men and all agencies of the free world which, in any way, shape the thinking of their fellow men, either about themselves, their adversaris, or the confused millions between. In the broadest sense of the word, this influencing of other minds, either greatly or slightly, either by formal or informal processes, and either for ultimate good or evil, *is* Education; and, in a very true sense, this is a responsibility of every free American.

It is not enough for us to indicate that we aspire to lofty ideals of future world brotherhood; it is not enough to demonstrate that we can enforce our will and protect our way of life, for the present,

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by the power of our industrial and military might. We must possess these ideals, and be sincere in them; and we must possess and demonstrate that we possess the strength to sustain ourselves throughout the present crisis. Beyond this, however, we have a sacred obligation to educate ourselves and the world to build, and to set ourselves upon the steep and winding, but ever-continuing pathways to a just and lasting peace.

FOURTH UNIVERSITY OF KENTUCKY FOREIGN LANGUAGE CONFERENCE, APRIL 26-28, 1951

"Languages Are the Pedigrees of Nations" will be the theme of the Fourth University of Kentucky Foreign Language Conference to be held on the campus at Lexington, April 26-28, 1951. The lecturers will be: Dr. Urban T. Holmes, Kenan Professor of Romance Languages, University of North Carolina (currently Visiting Professor of French, Tulane University); Dr. Helmut Rehder, Head of the Department of German, University of Illinois; and Dr. David M. Robinson, Professor of Classical Archaeology, University of Mississippi (Professor Emeritus of Classical Archaeology, John Hopkins University). In addition, more than one hundred scholars and teachers from throughout the nation will read papers, both academic and pedagogical, in sectional meetings devoted to Classical Languages, French, Spanish, German, Slavonic Languages, Biblical and Patristic Languages, Comparative Literature, the Teaching of Latin, and the Teaching of Modern Languages.

The 1950 Conference drew approximately 400 registrants, representing 153 institutions and sixteen languages, from twenty-eight states, the Province of Ontario, and England.

Dr. Jonah W. D. Skiles (Ancient Languages) is Director of the Conference, and Dr. Adolph E. Bigge (German) and Dr. I. Hobart Ryland (Romance Languages) are Associate Directors. Programs may be had from the Director, Dr. Jonah W. D. Skiles, Department of Ancient Languages, University of Kentucky, Lexington.

Declaration on Manpower

Association of American Colleges Annual Meeting,
Atlantic City, N. J.

January 10, 1951

PREAMBLE

THE PRESENT NATIONAL emergency is without parallel in our entire history. It will extend over a long period. It will require great sacrifice. Both from within and from without, it threatens our basic heritage of freedom.

The American college and university recognizes the gravity of the crisis and is actively aware that the national welfare must take precedence over other considerations. It is recognized that there is a present and presumably continuing requirement that essentially all able-bodied young men give service of a proper length of time in the nation's military forces. As representatives of higher education, we recognize the importance of meeting this requirement to the full. We believe that all young men should share equitably the responsibility of national defense.

It is our conviction that the key to ultimate national survival is the wise use of manpower. In the immediate pressure to have *now* the men we need in the places where they seem needed, we must not lose sight of the long-range importance of providing a constant flow of trained persons to fill critical places two years, five years, ten years or more hence. Leadership of all types, political, economic, military, educational and religious, will be even more necessary in the years ahead than today. Further, in a democratic nation we deal with men as *individuals* not as units in the mass. No effective manpower program will treat men in the mass without concern for their dignity as human beings and their individual differences. If we lose sight of this truth, the battle with totalitarianism has been lost at the start.

The American colleges and universities are and have been a vital source of leadership and spiritual strength. Hence, these institutions are more necessary today than ever before. Their strength is the strength of our democracy, from the largest uni-

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versity to the smallest liberal arts college. They must make a continuous contribution to national welfare in every field of learning. Thus it is in the national interest that higher education be viewed as essential to the development of manpower resources.

PROPOSALS

The Association of American Colleges, representing more than 650 institutions of higher learning, therefore, strongly recommends to the Federal Government the following considerations concerning the relationship between military manpower and higher education:

I

In the education and training for the armed services and for the civilian war effort there should be no duplication of existing educational facilities. Before new educational facilities are developed by the Armed Services or other Governmental Agencies, a thorough survey should be made to see whatever existing facilities could more readily be converted and adapted to meet the particular need. Every effort should be made to bring the facilities of as large a number of educational institutions as possible into the defense efforts, both by increasing the existing number of ROTC units and by allotting other training programs to non-ROTC institutions.

II

We request that appropriate authorities take immediate steps to assure that students whose induction is now postponed or deferred will be permitted to apply for entrance, at the termination of their postponement, any branch of the armed services in which voluntary enlistment is now permitted, regardless of any intervening action by the Selective Service System.

III

Since the shortage of trained personnel is becoming acute, and womanpower is an ever more important source of leadership in civilian service and in the professions, we urge adequate and immediate comprehensive planning to ensure the constructive utilization of the ability and training of all college women.

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IV

A. In setting the age for entering military training and service we believe that the age for induction should be nineteen. A lower age should be adopted *only* when and as long as an emergency manpower shortage requires such lower age.

B. We endorse the present policy of deferring ROTC students until the completion of their college courses. We recommend that the number of ROTC units be increased. We endorse the legislation now before Congress to place on the same basis stipends and educational allowances for men enrolled in all ROTC programs.

V

Certain groups of students now enrolled in colleges and universities have progressed so far with their studies, that it is in the national interest to allow them to complete their course. Among the students to be deferred during the present transitional period should be :

A. Students in professional schools of theology, of medicine, dentistry and related health fields, and in the graduate schools in mathematics, engineering, and physical and biological sciences.

B. All students who will have completed two years of undergraduate study in any curriculum by July 1951 and who are eligible to continue because of satisfactory standing in accredited four year colleges.

VI

An enrolled college student who reaches the age of induction while successfully pursuing a course of study should have his induction postponed to the end of his academic year.

VII

If eighteen year olds are to be subject to universal military service, we assume that it is unlikely that more than half could be inducted in the first year of the new legislation. To reduce to a minimum the uncertainty in the minds of prospective and present college students, it is highly desirable that those who are not to be inducted before the opening of their academic year should be notified that they will be able to complete that year before induction.

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VIII

To maintain a flow of educated personnel as an important element of national strength, we recommend that after basic training a substantial number of properly qualified young men be furloughed to colleges of their choice for further education in all areas of learning before completing their required military service. In implementing this plan, special consideration should be given to a federal scholarship or loan program, in order that no one who qualifies may be deprived of this educational opportunity for lack of means. We recommend that the administration of this program and the testing and other procedures of selection under it be entrusted to competent civilians.

IX

We recommend that the Board of Directors appoint a committee to take steps to present the views of the Association to the appropriate officers and committees of the executive and legislative branches of the government and to cooperate with other educational organizations having similar objectives.

X

As an Association in which the majority of member institutions are small independent colleges, we recognize the fact that the present emergency seriously threatens the very existence of many of these institutions which represent a vital element in American life. While the foregoing recommendations are intended to provide full participation by these colleges, we are aware that their problems will be severe for a minimum of two or three years. We therefore urge governmental agencies, philanthropic foundations and the American public to consider seriously the need to preserve these institutions for continued service beyond the period of the immediate manpower crisis.

NEW BASKIC POLICY FOR COLLEGE STUDENTS

On Friday, Jan. 19 at 7.00 P.M., the Secretary of Defense, General George Marshall, announced good news for college students. Thousands of college students had become panicky and

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were leaving colleges and universities even without completing their first semester work. The Association of American Colleges formally requested the Secretary of Defense to allow college students called by Selective Service to continue their studies until the end of the college year and to retain the right to designate a choice of military service. This was on January 11. On the 19th the welcome news came. A student "called by Selective Service during the academic year could continue his studies and still retain the right to designate his choice of service by enlisting in the period beginning 90 days before the termination of the school year and ending 30 days before the termination date. Service accepting enlistments during this two month period would not call the students to duty until they had finished their school year." This administrative ruling should cause thousands of students to remain in college during the academic year and do the best in their studies as a patriotic duty.

THE NEXT ACADEMIC YEAR

DECREASE IN ENROLLMENT for the next academic year may not be as large as was anticipated last December and January. Efforts are now being made to have the induction of students now in colleges postponed until graduation. The military forces admit they lack facilities for the proper training of the hundreds of thousands of students who would be drafted this summer. If a new GI bill, relating to education, is passed, by 1953 some students will be returning to the colleges.

What Makes a College Christian?

M. WILLARD LAMPE

IF EVER ONE were justified in describing his situation as "carrying coals to Newcastle", I am justified here tonight. For you of all people ought to know both from theory and from experience what makes a College Christian.

The easiest and probably most lucid answer I could give to the question is to advise reading and inwardly digesting *The Mind's Adventure* by Howard F. Lowry, for there, certainly, one will find a superb statement of the case. In fact it is so good, in my judgment, that I deliberately refused myself permission to examine the book in preparation for this address, for I knew from the cursory examination I had given it when it appeared, that if I re-read it, my talk would probably be, however unconsciously, an attempt to reproduce it.

I was selected to give this talk because I am chairman of the College Survey Committee of the Presbyterian Board of Christian Education. But I have asked myself in all honesty why I was selected for this chairmanship, since my professional, life-long vocation has been in the field of tax-supported and independent institutions of higher education. My qualifications, so far as I can see them, are as follows: I am a graduate of a Christian college; I taught for two years in one of them; I have been a trustee of two of them; and, perhaps most important of all, I, from the perspective of a State University, might be able to appreciate, more than some others, what the "plus" in a Christian college is, or should be.

Indeed, "to determine the 'plus' in Christian higher education" is one of the ways in which the Survey Committee has conceived of its task, altho it is recognized that this "plus" is doubtless composed of imponderables, for the measuring of which it will be difficult, altho we hope not impossible, to discover or construct reliable techniques.

My guess is that the "plus" of a Christian college, and most

Dr. Lampe is Director of the School of Religion at the University of Iowa, Iowa City, Iowa. This paper was read before the Pan-Presbyterian Union.

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of the imponderables that add up to the "plus", derive from the simple assumption of its being a *Christian* institution, provided of course that this is the real assumption underlying its thought and life. Every institution, like every person, operates on some kind of a faith, expressed or unexpressed. This is especially true of an educational institution. Most of all is it true of a college of liberal arts, which by definition must have an all-embracing view. A Christian college is one which operates on the basis of the conviction that the Christian faith, with its distinctive view of God and man, is true. Just how far any college should go in subscription to the historic details of that faith is an open question. To my mind subscription to any specific historical creed is unnecessary and undesirable. The practical issue, in our day, is crystal clear without it. The contrast between the essential Christian faith on the one hand, with its belief in God, man, and the reason for our existence, as these are revealed by Christ, and, on the other hand, the denial of this belief as we see it denied in much of the influential educational philosophy of our day,—of which a group like this must be keenly conscious,—is so sharp and clear that "a wayfaring man, tho a fool," cannot fail to see it. Fundamentally it is the difference between a conception of life that has tremendous meaning and possibility because a Christ-like God is its ultimate and sustaining reality, and a conception that conceives of God as a myth, and of man, even tho he be conceived as possessing innate dignity, as belonging fundamentally to the animals, and ultimately to nothing but the dust of the earth. So, I say, the "plus" of a Christian college derives from its Christian faith, of which the college will be ever aware, both institutionally, at the level of policy-making, and educationally, at the level of the curricular and extra-curricular life of the school.

Thus conceived, a Christian college is one of the most thrilling enterprises on earth. For if a college is really based upon the assumption of the truth of the Christian faith, certain results will surely follow.

I

For one thing, there will be a vital principle of integration at work. This will appear everywhere, both in the broad development

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of the over-all program and in the detail of the daily tasks. There will be a goal to which the college in all of its parts is committed, and to which it will encourage intelligent and devoted commitment on the part of those whom it teaches or influences in any way. There will also be a standard by which at least in part its achievements may be measured.

For every teacher this principle of integration will do at least two things; first, it will help him to see the significance of his specialty at contributing to the common goal, and second, it will keep him from erecting his specialty into an unwarranted prominence as an end in itself, or as providing the key for the unlocking of all the mysteries of the universe. In other words it will contribute to his enthusiasm as a member of a team, and to his humility as only one member of it.

The Harvard Report, "General Education in a Free Society," rejects the Christian faith as having value in our time for the integration of the educational process. This can only be because the Christian faith is rejected by the authors of the report as being untrue or at least improbable. If it is accepted as true, or even as highly probable, its integrating power, by virtue of its nature in providing a framework of thought for the origin, sustenance and destiny of all things, including man, cannot be excelled.

II

This leads me to a second thrilling result or accompaniment of the genuine acceptance by a college of the Christian faith as its basic assumption: it will be a stimulus to the mind in directions that are very significant to any educational institution, and in particular to a college of liberal arts.

The Christian college, like all colleges, is an intellectual enterprise. It deals with knowledge, its acquisition, dissemination and meaning, and with the development of mental activity in students. Its intellectual quality should not be inferior to any. It should be as intellectually respectable as any. Of equal importance, it should be intellectually vital, which is not necessarily the same as being intellectually respectable. In my judgment the Christian faith, in the measure in which it is truly held, contributes mightily to both the respectability and the vitality of the intellectual process.

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1. First of all, the Christian faith is a stimulus to the mind in the direction of freedom. This is so because it frees the mind from the fear of anything and everything except the "fear of God", "whose service is perfect freedom." "Where fear is present, wisdom cannot be"—so runs the old Latin proverb—to be checked only by the Hebrew proverb, "the fear of the Lord is the beginning of wisdom."

I do not care to overdo this point. I think that sometimes it is overdone. Claims are made that Christian colleges are freer from undesirable pressures than other institutions. We are living in a society where freedom from all undesirable pressures is practically impossible. Moreover, freedom from undesirable pressures in college is dependent upon the individual teacher as much as upon the institution he serves. There are teachers of ticklish subjects in State universities who are just as free as teachers of these subjects in Christian colleges. But a Christian college, in the measure in which its Christian faith is vital—which is only another way of saying, in the measure in which its administration and faculty really hold that faith, will be more apt to achieve the ideal than any other type of institution. Because of its very nature, the Christian faith is a stimulus in that direction. "Where the spirit of the Lord is, there is liberty." The Christian faith, one should also remember, is a restraint against the misuse of freedom. "Ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another." (Gal. 5:13)

2. Again, and in line with the spirit of freedom, the Christian faith is a stimulus to the mind in the direction of *depth*. This is so because it asks not only "What are the facts?" but the deeper question, "What is the meaning of the facts?" Further, the Christian college is not confined to the scientific method of discovering facts and testing truth, or to any one method. It uses all methods with their checks and balances, and all under the disciplined recognition that

Our little systems have their day
Have their day and cease to be
They are but broken lights of Thee
And Thou, O Lord, art more than they.

WHAT MAKES A COLLEGE CHRISTIAN

Prof. E. Harris Harbison of Princeton University in his pamphlet on teaching history, in the Hazen Series "Religious Perspectives of College Teaching", asks the question "Is the Christian historian a better historian than a non-Christian historian?" He answers it, "No and Yes". "No" in the sense that the non-Christian will know his facts just as well; "Yes" in the sense that a Christian will have a better understanding of human nature, and will therefore be able to interpret the facts more significantly. In other words, the Christian faith is a stimulus to the mind in the direction of depth.

3. Closely allied to depth and freedom is the quality of adventure. The Christian faith is a stimulus to the mind in the direction of continuously new adventure into the country of undiscovered facts and meanings. This adventure is not foolhardy or at random. It is disciplined and self-critical. In the case of any single college, there will be normal and natural limits, but I would to God that the Protestants of the country, possibly under the aegis of the new National Council, would establish a Christian Graduate University, where the only limits of adventurous inquiry would be those of God's world itself, and where the pattern of which I am speaking could be carried to the farthest researches of knowledge in every branch of study. This, in my judgment, would be the best way of solving the problem of finding qualified teachers of Christian colleges. But the spirit, and to some extent the practice, of this adventure should be found in every Christian college. It should be found, ideally, in every department of the college. It should be stressed in some departments to meet urgent needs that profoundly affect liberal education. At the present time, for example, we need the spirit of Christian adventure in a fearless and unbiased examination of the creed and practice of Communism. Here is an area of thought and life that needs a kind of understanding that a Christian college should be able to impart, but which it can impart only by bringing the old principles for which it stands to bear penetratingly and adventurously upon the new conditions it faces.

But, aside from special pressures like Communism, the Christian faith,—again, I say, by its very nature,—continuously stimulates the mind in the direction of new adventure into the un-

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discovered areas of God's world. It stimulates the imagination, which is perhaps the highest power of the mind, by setting and keeping before it the supreme vision of the Kingdom of God as the summation and completion of all human good. Christian faith is a rich term. It is intellectual—the *belief* in God, as revealed in Christ. It is emotional—*trust* in that God. But it is also volitional, as in Hebrews II—where it is adventure towards “the city which hath foundations, whose builder and maker is God”.

Now the expression of this adventurous spirit is not primarily a matter of providing technical equipment for laboratory research, altho some of this is necessary. Enough of it is necessary to show that modern science and the scientific method are fully consistent with the Christian faith, which, by freeing men's minds from superstition and the fear of demons and by persuading them that the universe is friendly, encourages exploration, and offers the greatest of all boons—eternal life—to those who know God in the fullest way. But laboratory or no laboratory, the spirit of intellectual adventure which the Christian faith stimulates is a matter of the quality and vitality of one's outlook in conceiving the world to be God's, and so, inevitably, God's challenge to the mind.

It follows from this that a Christian college will be both conservative and creative; conservative by virtue of its primary devotion to the Christian faith, which of course is deeply rooted in history, an creative because it has to do with the living God, whose children we are, and with an on-going purpose in which we may have the joy of ever fuller discovery and ever greater participation.

And, let me add with emphasis, this stimulus to the mind, which the Christian faith inspires, should operate nowhere more fully or vitally than in the departments of Bible and religion. Freedom, depth and adventure are needed there superlatively. Minds, at once conservative and creative, should operate there preeminently. And do not think that I do not know the problems which are involved at this point, for this is my own specialized field. It is right at this point that the Christian College has the opportunity and the responsibility to serve the Christian Church and the Kingdom of God in a highly significant way. And there was never a

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day when more or better guides and materials were available for this purpose.

III

This leads me to my last point which is not wholly a new point. I have mentioned two certain and desirable contributions which a vital Christian faith makes to a Christian college: it provides a principle of integration, and it provides a stimulus to the mind. It does one other thing. It provides a scale of values, putting those we call spiritual at the top. By spiritual values, I mean the two aspects of value Jesus had in mind when he said, "Thou shalt love the Lord thy God with all thy heart, soul, strength and mind, and thou shalt love thy neighbor as thyself." The worship of God, and Christian human relationships inevitably become matters of the highest import in a Christian college. This does not mean that any classroom scholastically becomes something less than a good classroom, but rather that the way from the classroom to the gym or the frat, and also the way from the classroom to the chapel become natural, and not in the least artificial, since the whole life of the institution is controlled by a spirit of sincere reverence and of brotherhood. The chapel is central, not in a commanding or dominating way, but as the natural form of the highest self-expression of the campus.

The spiritual is central also, not only because of a pervading sense of reverence towards God and of brotherliness in human relationships, but because the Christian college conceives its most important end-result to be the *reflective commitment* of its students to their best understanding of the Christian faith, and will pursue this goal by the best methods of educational evangelism. I call it *reflective commitment*, to emphasize that it should be fully consistent with intellectual integrity and with the claims of searching honest thought, but even so, it should be stressed as *real commitment*, without which no good education, let alone Christian education, is complete.

What, then, makes a college Christian?

In summary, I should say this: it is an acceptance by the college of the Christian faith as the distinctive reason for its

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existence. This acceptance should not only be institutional and formal, but vital:

1—Vital enough to *integrate* the curricular and the extra-curricular life of the college around this faith as the most important key to the good life and to a good civilization;

2—Vital enough to add the dimensions of freedom, depth and adventure to all of its intellectual activity;

and 3—Vital enough to make the spiritual—the love of God and man, worship and brotherhood—central, especially in seeking as the most important end-result of its total activity, a reflective commitment to one's best understanding of what the Christian faith is.

RELIGION WIDELY AIRED

More than 2,000 radio and television programs in 1950—its first full year of operation—were produced and arranged by the Protestant Radio Commission.

Dr. Paul C. Payne, chairman of the commission, said that the average was 41 programs a week. On a national scale, the commission produced 601 radio network broadcasts and 158 television network programs, and, in the local field, 232 radio and 32 TV programs. It also arranged for 280 radio network, 51 television network and 734 local programs.

In addition, it produced 36 transcriptions and four television films which are being used by local stations.

Radio workshops in six cities were attended last year by 142 leaders, and 28 participated in a TV workshop in Syracuse, N. Y. Another 1,363 attended institutes in various parts of the country.

The Protestant Radio Commission has merged with the Protestant Film Commission in the Central Department of Broadcasting and Films of the National Council of Churches.

Seeking A Spiritual Basis For World Unity

R. G. WILBURN

AN INCREASING AWARENESS of the need for greater world unity is very widespread among the nations today. Our scientists are continually reminding us that the release and control of atomic energy have made this need extremely acute. If world unity is not achieved, our civilization may be destroyed.

The concern of this article is to raise six vital questions relevant to the need for greater world unity and to suggest some answers.

WHY IS MODERN MAN SO BEFUDDLED?

It is obvious that modern man is tragically befuddled. What is the reason for this confusion?

The main reason lies perhaps in the fact that the development of his inventive genius has far surpassed the growth of his spiritual capacity. Hence, modern man finds himself in the embarrassing predicament of possessing enormous technical *means* but being frightfully vague about the moral *ends* of life to which his mastery of these means might be applied if only he had the necessary spiritual wisdom.

It is important for us to be very clear about this point. Man's present quandry is essentially *spiritual* in character. As Elton Trueblood reminds us, the fact that our civilization is so gravely threatened in the brightest day of man's technical achievements in the history of mankind is not a criticism of engineers *as engineers*, or chemists *as chemists*. It is a criticism of all of us as *men*. It is a criticism "on the human inability to employ both scientific knowledge and technical achievement to bring about the good life and the good society" (*The Predicament of Modern Man*, pp. 16-17).

What man now needs more than anything else is spiritual discernment of the *ends* of life and spiritual wisdom to execute these

This article is a condensed statement of a lecture delivered by the author recently on the George Pepperdine College Forum Arts Series. Dr. Wilburn is in the Department of Religion.

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ends. If we can lay hold on an inspiring vision of some great positive and true spiritual cause, it would release the deep creative springs of man's spiritual power. If such a cause could be disclosed, and if a way could be discovered to secure the devotion of the common man, we would be on our way out of our terrible befuddlement.

IS SUCH A GREAT SPIRITUAL CAUSE AVAILABLE?

The vision of the Commission on Human Rights of the United Nations is that Such a great spiritual cause is available. The Commission holds that we have a sufficiently positive cause to inspire man's loyalty in the doctrine of human rights. "The Universal Declaration of Human Rights" which was adopted on December 10, 1948 by the General Assembly of United Nations states this belief in the Preamble. It states that "the recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world." It states that "it is essential . . . that human rights should be protected by the rule of law." The preamble concludes by affirming that "a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge."

We find ourselves in sincere and wholehearted agreement with this dominant emphasis on human rights. If we are not to assume, as a starting point, the validity of man's faith in human values, it seems difficult to imagine how one could place any value upon or take any positive interest in man's problems.

ARE HUMAN RIGHTS, HOWEVER, ANY LONGER "RIGHTS"?

When this "Declaration of Human Rights" is compared with our American Declaration of Independence by which it was inspired, we detect a significant omission. Article I of the Declaration of Human Rights reads: "All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood." Whereas, our Declaration of Independence says: "We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain inalienable rights."

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The contrast in these two statements of man's faith in himself is highly significant. Because of conflict in the philosophies of world religions it seems impossible at this juncture to supply any theological ground for an international belief in human rights. Hence, reference to the Creator is omitted, and men are said merely to be '*born* free and equal in dignity and rights.' They are simply '*endowed*.' But by whom or what? No answer to this question seems possible which could win international agreement. It is stated that men '*should*' act towards one another in a spirit of brotherhood. But why? Obviously they do not always do so. On what basis then is it claimed that they *should* do so? Where does this idea of '*should*' and '*ought*' come from in connection with the belief that *every* person has inalienable rights?

Does the sense of 'oughtness' connected with our belief in rights stem merely from man's desires? But the desires of men are terribly shifty things; today they give rights and tomorrow they take them away. Does *the State* perhaps *bestow* these rights upon its individual members? But if *the State* is the ultimate source of our rights, there is nothing ethically wrong with a State which decides to take them away from certain individuals. Those who make can also set aside. If the State gives, the State can also take away.

When we eliminate the theological premise, is a right any longer a 'right'? Do we not thereby transform it into a mere desire or interest, or perhaps a political or social expedient?

What is needed to give moral validity to our belief in human rights is that this belief be grounded in the moral order of the world, in the righteous *Will of the Living God of the Universe*. A superficial mouthing of our ideals alone will not put *power* into them. For this there must be a perceptive awareness that our ideals are rooted in ultimate reality, that they are true.

An ordinary man, merely in and of himself, is indeed of little worth. But if this lonely figure on our tiny planet is one whom God has made in his own image, if, as the ancient Christian Gospel affirms, he is the object of the deep concern and solicitude of the infinite heart, if the Eternal Word of God became flesh

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for his salvation, then this lonely figure is linked with eternity, with the Creative Love which made the world.

To undergird our belief in human rights by such a religious faith will put force and meaning into our belief. It will transform the belief into a *profound reverence* for human life, which will restrain one from treating his fellowman as an impersonal cog in a machine, or "a sample of a racial blood-stream."

Here indeed we are confronted with something which may prove to be a fatal lack in our present political philosophy. In dealing with the belief in human rights in international relations, we seem unable to clarify *the spiritual ground* in terms of which this belief might be morally validated. Yet without this, the belief seems to dwindle into the mere desire of certain human beings. Hence a writer of the Literary Supplement of the New York Times describes the Declaration of Human Rights as "pale, eclectic and unconvincing."

HOW WERE THE FOREFATHERS OF OUR DEMOCRACY ABLE TO PUT FORCE AND MEANING INTO THEIR BELIEF IN HUMAN RIGHTS?

The answer to this question is relatively simple and clear. Our forefathers believed in God!

When the idea behind our great American dream first began to take root in their thinking, it did so in a *theological* framework. Furthermore, there can be no doubt that the spiritual strength which American democracy has exerted in the world is due primarily to its rootage in the Christian faith.

The cluster of ideas summed up in the doctrine of human rights has been with us so long that we tend to forget where these ideas came from originally. We owe much, to be sure, to the cultures of Greece and Rome. But the deeprooted reverence for human life to which we have grown accustomed came only with the rise of Christianity. It was Christianity that changed the status of women, outlawed infanticide, and "ended the scandal of taking human life for sport." The greatest value in the societies of today's world is the reverence for humanity, based on the belief in the dignity of the individual which has come to us from the influence of Jesus.

Our political forefathers were, therefore, perhaps wiser than

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the present generation. Grotius, Hooker, and John Locke and the other fathers of English and American political philosophy were keenly aware of this Christian rootage. They talked about human "rights" as *divine endowments*. So did Thomas Jefferson. These men knew very well where our "inalienable rights" come from and they said so; they made their faith in God the theoretical foundation of their political philosophy. And they did not mince words about it.

As William Ernest Hocking says, "This puts the whole matter of the right to life on a theological ground which it is hard to reason with . . . It tied "right" up with "duty" in a way which makes the claim of right a momentous business: it put a certain awesomeness into the fact of living so that even the owner of the right hasn't a right to meddle with it! It was capable of giving even a monarch a sober second thought before he liquidated a life or purged a party for purposes of state. It was the only thing, in fact, which in those days could oppose an effective check to political omnipotence—a point which Locke most certainly had in mind. (*What Man Can Make of Man*, pp. 39-40).

WHAT THEN IS THE CRUX OF OUR PRESENT PROBLEM?

The crux of the problem is that we today are facing a serious dilemma. On the one hand, there is a dominant trend toward secularism, toward a Godless philosophy of life, throughout the world. It has affected our political philosophy. It is evident in the disappearance of the religious reference in the Declaration of Human Rights. It is evident also in the fact that diplomacy has lost its old spiritual sanction, and is now based merely on the practical necessities of the situation. This secularizing trend is evident on all sides.

Yet on the other hand, the conflicts to be resolved, if we are to achieve a significant world unity, are precisely conflicts of belief about the nature of man, the good life, the good society, and human destiny. The problem facing the Commission on Human Rights is *fundamentally spiritual* for it is a problem about the inherent nature of man as a moral and spiritual being. This is precisely what the concept of a "right" means.

The physical scientist, of course, can drop God out of the

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universe and still get along fairly well scientifically with "the laws of nature." But, when we drop the reference to God out of our belief in human rights, our rights seem to lose their power and validity.

This seems to be the crucial dilemma of the present hour. We might word it this way. Either we use our spiritual beliefs as a theoretical basis for the doctrine of rights, or we do not so use them. If we choose the latter alternative and seek to build world community on a purely secular basis, we are ignoring the only basis on which a beneficent and enduring unity can be established. Yet if we attempt explicitly to use a reference to God to put the necessary force and meaning into the doctrine of rights, we encounter such a conflict in theologies that it seems impossible to make any progress toward world unity. In either case, therefore, the result would seem to be negative.

IS THERE A WAY OUT?

Can we work our way out of this dilemma? The situation is grave and the problem is enormous. I offer three suggestions, however, toward a solution.

First of all, we must throw the weight of our influence toward and wholeheartedly give our best effort to the establishment and development of those arrangements which more than others in the offing lead *in the direction* of "the Beloved World Community" of Josiah Royce's dream or "The Kingdom of God" of biblical hope. Our belief in human rights may be superficially grounded, but it is headed in the right direction. And half a loaf of bread is better than none at all. A world government even if motivated and brought into being by fear instead of faith would still be better than international anarchy. And it might meet one vital and immediate need, namely *time*, time to work out a more satisfying solution in terms of a *spiritual togetherness*. We are ethically bound, then, to promote those institutions which more than any others in our immediate reach *tend toward* the realization of the Kingdom of God in history.

Secondly, we ourselves can become critically aware and help to render others also aware of the *imperative* need for permanently securing human rights on *spiritual foundations*. We must con-

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structively yet vigorously criticize any arrangement which attempts a final solution of the problem on a superficial secular basis. Our great human values can only be secured finally when grounded in a reality infinitely greater than man. As the Psalmist of old said, "Except *Jehovah* build the house, they labor in vain that build it" (Psalms 127:1). We must constantly remind ourselves and others of the tragic failure which has always accompanied human effort through the centuries when this ancient, eternal truth is forgotten.

And *thirdly*, the very best minds in our educational institutions must be encouraged to turn their creative energies toward a solution of man's theological problems.

The first alternative of our dilemma seems to be unanswerable: if we seek to build world community on a *purely secular* basis, we shall be lacking *the ground* on which alone an enduring world community can be established. The very logic of the human situation makes this proposition foolproof. We shall have to take the dilemma, therefore, by the other horn. The other horn is: if we attempt explicitly to use reference to God to put the necessary force and meaning into the doctrine of rights, we are confronted by such variety and conflict in theologies that it seems impossible to make *any headway at all* toward world unity. *What is required at this juncture is that the greatest and best minds among us seize this horn of our dilemma and prove by achievement that it is false. What simply must be done is that we prove by achievement that variety of theological belief need not necessarily prevent us from appealing meaningfully to an international belief in the reality of God to put meaning, validity, and force into an international belief in human rights.*

This is modern man's only escape from the crucial dilemma of the present hour. Our faith, and hope and courage must be sufficiently great as not to be defeated by the apparent variety and conflict of theologies and ideologies. But the problem: will certainly not take care of itself! And unless it is taken care of by leaders in the realm of spirit, civilization will fail. Selfishness is so deeply rooted in man's nature that he will inevitably use the instruments of his inventive genius for evil and destruction

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if his mind is not enlightened concerning their beneficent uses.

This task of spiritual re-construction is so extremely difficult that it must be regarded as our Number One problem. Our society will prove itself to be lacking in even the beginning of wisdom if it fails at this time to inspire its brightest and best young men and women to devote themselves to the task of spiritual leadership. Our greatest thought and effort must be devoted to the development of *an adequate faith for mankind* instead of some new gadget or machine. This is the greatest single need of the hour.

EIGHT STEPS TO AVERT GLOBAL WAR

1. Guard against hysteria which robs action of moral perspective and political wisdom.
2. Guard against self-righteousness and hatred which give impulse to the monstrosity of a holy war or a previous war.
3. Guard against unilateral action which rejects a moral judgment as reflected by majority opinion of the United Nations.
4. Guard against false pride and face-saving tendencies which close the door to openminded and effective negotiation.
5. Guard against complacency which comes with increasing military strength and which may bring a disposition to risk an incident, or even to create an incident, for inciting conflict on a world scale.
6. Guard against the prejudice which refuses to see the evils in a situation which is predominantly good and thus deserving of support.
7. Guard against making our economy so dependent upon military production as to give the impression that we are unprepared to recognize the importance of economic health throughout the world.
8. Guard against impatience in seeking a sound conclusion of the world's present plight.

J. O. Frederick Nolde, in a speech in Cleveland, at November's end, to the new National Council of Churches of Christ in the USA.

Contemporary Civilization And Christianity In Higher Education

NELS F. S. FERRE

THIS IS A DAY for careful inventory. Some seem unaware of the drastic situation confronting Christianity. Others jump up and down merely urging action. Neither side has found the steady vision without which the people perish. True vision involves action. Without that vision, the action is futile. Without that action, the vision is blurred.

First we must take stock. What is the state of our affairs? Perceiving that, we must decide what to do, and do it.

Today Christianity confronts three major, long-range crises: its own inner uncertainty; the dethroning of science; and the upsurge of Communism. Militarism, which might seem to be the gravest and most immediate threat, I take to be the result of the general crisis of civilization.

My main object at this time is not to give specific prescriptions for the teaching of religion in higher education. Detailed suggestions for the curriculum depend upon the basic analysis of our situation. I shall, however, in the larger part of this paper, propose main approaches to our problems which follow from our central orientation.

Christianity is suffering from inner uncertainty because it knows neither its own nature nor its own strength. Science and history have undermined the standards of Christian faith in almost every way in which they have been conceived of. Much so-called paganism and thin faith are due to confusion as to the valid truth of the Christian claims.

Confused as to its nature, Christianity has squandered its strength by splitting up into numerous divisive groups. Even these groups in turn, themselves confused, dissipate much of their energy

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by internal conflict. Thus while the world at large is confused, and more than usually open to resolute and enlightened leadership, Christianity does not know its own mind *unitedly*.

Civilization is further confused by the fact that its faith in science *as the means of salvation* is beginning to be shattered. Western civilization has spent much of its constructive energy during our last era in the development of science and in the development of life and the world through science. Science has helped to keep civilization together both as a task and as a hope—not to mention the frequent and high dividends which it paid both in truth and in material well-being.

Science seemed also to offer certain satisfactions and securities which would deliver us, in time, from our present evils and make possible a good world. It became, to use Irving Edman's phrase, "a religion without tears." Instead, the use of it has made possible, and actual, an unprecedented age of fear, based not on a superstitious dread of nature as unknown, but upon the knowledge of threatening destruction.

More and more people are now understanding that mere knowledge cannot save unsaved man. Science *as a religion* is more and more seen to be a false faith. This faith, too, was part of the very breathing of Western civilization. Spengler predicted that this century would see itself broken by science. His vision seems at the point of becoming actualized before our very eyes.

The third crisis of our civilization with which Christianity must deal is the upsurge of Communism. No movement in history, not even Islam, has had such a sudden actualization as a world movement. Even considering the compact nature of the modern world, we must grant that such a spread would be impossible unless it represented, in some way, the political expression of a world need.

In a world where religious faith is usually paper-thin, where Christianity has failed adequately to direct the technological advance, where little is made of a potential economy of abundance, where wars of greed and for control of power devastate the earth, where religious institutions are hog-tied by their dependence upon the wealthy, Communism seems bound to grow. Even though its actual political expression is a ruthless totalitarianism, suppressing

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freedom and fomenting sedition in other countries, it nevertheless represents to countless people economic democracy and deliverance from the powers of greed. Underneath Communism as an actual movement lies the problem of the place and the power of the common man in a world with increasing general education and of catapulting technological advance. With this problem Christian education will most certainly have to deal.

I

Our first fact of contemporary civilization is the inner uncertainty of Christianity itself.

This should be met head on. Christianity must stand on its own feet. It must realize in experience and understanding the primacy and richness of its faith. Protestantism made a book its authority. Today the Holy Spirit has graciously cast down that authority by its twin servants, history and science. Instead of swaying on one pillar, full Christianity should be made to rest on five pillars of faith: God's love revealed in Jesus Christ, the Holy Spirit, the Church, the Bible, and Christian experience.

Only the creative spirit, moreover, can save or re-create civilization. This creative spirit can be had from God as we cooperate with Him for the common good. This implies the centrality of *worship* to church, campus and civilization, but a worship that results intrinsically in creative work for the common good. Someone has said that he alone is truly educated who knows how to pray and how to love, for when right, these effect right relations with God and among men. The chapel should be the heart of every school, pumping the blood of life into every part of the campus. Yet public prayer presupposes the personal. They cannot pray together who cannot pray alone; and those who pray alone never truly pray unless they also pray together.

For the curriculum and the campus this means a new major emphasis on moral theology. Christian thought rises no higher than its devotional life. A creative age for the fuller life can come only as we prepare for it by spiritual discipline, personally and corporately. We must grow spiritual roots and water them, if we want to expect a creative civilization. This involves the raising up of men who know how to pray and how to teach the larger disciplines of

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the devotional life. Moral theology should be generally required in Christian schools. In all subjects, too, the fact whether a man gives evidence of having a mature devotional life should constitute a primary qualification for the administrative and teaching positions. *In a wise way* every group in the school should also practice its own kind of corporate devotions, ever and always backed by the personal prayer life of its individual members. Tomorrow's world will almost certainly require a deeper Christian experience and a more exacting spiritual discipline.

Then, too, Christianity must work out creatively and critically the perspectives intrinsic to its own truth.

The world at large, and especially the world of education, must have a unifying philosophy, accepted or assumed, if its life is to be both strong and steady. The Christian faith has failed decisively to supply it. The Hebrews came the closest to stating the permanent yet progressive purpose of history, but failed to clarify for thought the implications of its deepest assumptions. The Greek philosophy was always alien to the Hebrew high view of history, stressing instead eternity. The philosophy of scientific progress believed vainly in the lifting of process without the power of the eternal Purpose. Christianity must now develop its true philosophy of creation and history, bestowing upon them both the light and power of Eternity. Such a philosophy, which is through and through *super-scientific*, in the sense of the refusal of science as a faith, while accepting all its competent conclusions, is an urgent need for the modern world of life and thought.

Concretely for the curriculum this means that all subjects must find a new and adequate orientation or meaning in the Christian faith. Various "secular" subjects, taught particularly in our colleges, have choked off creative vision and drive on account of their false naturalistic presuppositions, which have affected both the methods and the conclusions. Especially harmful have been the reductionistic and the genetic fallacies, making created being, and that at its lowest, the standard of truth, rather than Creating being as seen through its fullest and freest manifestation in history. The facts of every science, but in particular of psychology and of the social sciences, have to be rethought in terms of

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history's selective highest as their governing center. Such a reorientation will prove to be revolutionary both in approach and in result, freeing the human spirit for creative living.

Such a reorientation should resolutely face the future. Many trends in modern theology indicate a desire to escape the present by retreating into the beginnings of our era or into the Reformation times. But history is not made by men who look chiefly backwards. The highest in the past is, obviously, immeasurably ahead of the average attainment of the present. Truly to help us, however, that highest must be seen ahead and above us, through the heavenly mirror of eternal truth, freed from all possible irrelevant contingencies of history. The past can constitute a warning, instruction, and encouragement, but it cannot be the strait-jacket standard for the future. *God* never closes any canon of truth. Only insecure men, dreading the future, do that. Too much teaching on naturalistic presuppositions has faced the past, finding explanations fallaciously in the beginning of things, and dampening the human spirit by putting its mind on things below. That is true. What is worse is that much of Christianity has shared this mood. What civilization and education need, however, is a religion that has boundless faith in the *God of the living and of the future.*

With all urgency and wisdom, Christianity should also effect the oneness in Christ, both in spirit and in body, which is its own intrinsic nature. Christianity must become Christian.

In this respect the deepest need of the modern world and the basic nature of New Testament Christianity correspond: responsible freedom within the kind of community which was revealed through the enactment of God's love in Jesus Christ and empowered by the Holy Spirit. Men need both to be free, to be thoroughly themselves, and yet also to belong, to be held together by a bond stronger than their own wills. Men need both freedom and fullness of life in community. On the one hand, we have to overcome modern man's curse, individualism; on the other hand, we have need to prevent, by concrete example of community, modern man's flight from his curse of individualism into totalitarianisms which eliminate the individual.

Christianity to be genuinely itself should also repudiate its

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false history of sectarianism, which is often prettified by the name "denominationalism." "Hear, O Christendom, thy Church is One even as thy God is One!" There is only one Head, the Christ; and there is only one body, the Church. A weak, confused, divided and divisive Christendom confronts impotently a weary, confused, and warring world. This is not the place to discuss details. Interdenominationalism will have to be strengthened as a step; all barriers which make for separation or subtle feelings of superiority should be done away; the essential unity of the Christian community in the love of God in Christ should be allowed to crush pseudo-essential requirements of faith and order; and some kind of democratic pluralism should result, which allows different kinds of worship, subordinate forms of authority, and subsumptive differentiations in polity.

For the curriculum this means that no material with a sectarian bias ought ever to be used. When denominational loyalty is encouraged, on the ground that there is now no unified church corporate, such loyalty should always be declared to be tentative and constantly instrumental in effecting the true state of the Church. Denominational loyalty must thus be taught as under judgment, groaning for its redemption and fulfilment.

Then, too, the root of this divided church, individualism, must be destroyed by cooperative community planning by interdenominational groups. T. S. Eliot is surely right that the 'idea of wisdom disappears and you get sporadic and unrelated experimentation' when there is no "body of knowledge which any educated person should have acquired at any particular stage." Not only should our little electives, scattering and shattering the common mind, be done to death. The general framework of education ought to be the cooperative task with power, democratically delegated, of course, of whatever association best represents the totally interested community. Certain basic studies, including common books, ought to be common to all the institutions involved. Beyond that, and only beyond that, should be earned, elective freedom for instructor and student. Thus a steadier common vision will grow out of a common background of appreciation, information and skill. Freedom to go further should always be authentically encouraged, including free-

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dom to change the common body of knowledge, but such freedom ought to be advanced and disciplined.

II

The second challenge in contemporary civilization which confronts Christianity we have seen to be the commencing collapse of science as an ultimate faith. This is a long-range problem with centuries of background that may also have a slow *denouement*. Yet as the deepest level of historic change we are already in the midst of strong currents while there are waves of unrest visible even at the surface. What shall Christian education do about it?

First of all, we must become disenchanted of science's deadly teaching of disinterestedness. A misplaced method and an illegitimate metaphysics have almost irreparably injured those who have come under its paralyzing power.

Without apology, education *at its center* must become evangelical. Effective learning must be by personal appropriation. That means learning with the whole person involved. Thinking is effective only when it comes through the process of emotional conviction and vital commitment of the will. Thinking that counts is concerned thinking. Meaning can be personally appropriated only after the mind has been melted. We have tried in vain to bend to good ends the cold steel of the disinterested mind. Effective teaching must be fired by faith. The areas of fact can largely be communicated disinterestedly (though they seldom are.) Disinterestedness is needful in factual research. But in all fields that matter directly for human life, especially in the field of religion, education must be warm with life; it must be evangelical by conviction.

Naturally, teaching fired by faith can come only when the mind is not artificially forced. Such faith needs all possible freedom from external pressure and from internal strain. Such a condition seems difficult to obtain in an era of radically changing and, therefore, of confused social patterns. In our present society, Christian assumptions are almost non-existent in a naturally compelling way. Few thoroughly educated people believe, deep down in their hearts, that the Christian faith is true in its full supernatural scale and scope. Now they are also beginning to become increasingly disillusioned about science as the way to the truth that saves. The creative

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ages, however, as Whitehead observes, are seldom the stable ages. Suffering is the mother of vital insight. Insecurity often leads to the seeing of the Lord high and lifted up. Keen spiritual eyes are developed only through struggle with spiritual darkness. Saving creativity finds its richest source at the Cross in its cosmic dimensions. If through the truth of suffering we can become free souls our minds shall find for our age the thoughts that begin to clear up our confused contemporary civilization and prepare also for calmer days. From the central perspective of the Christian faith our generation needs to *wrestle out* concrete bodies of knowledge evocative of Christian attitudes and commitments.

Evangelical education ought nevertheless to reserve proper room for pure research. Objectivity, within its proper perspective and power, gives steadiness to vision and purpose. Universals are God's general relations to His creation, and modern nominalism and inductive thinking, in their exaggerated roles, are, consequently, the grave-diggers of both steady and creative civilization.

Education must, therefore respect and cherish the objectivity and tentativeness of the scientific method *in its proper place*. We may be "in for" a period when a narrow Biblicism will want to throw overboard the competent conclusions of science and to belittle its general dependability. This would be a capital mistake.

Even the fields of the social studies and religion should maintain a methodological objectivity, as open spirit even to seemingly injurious problems. We cannot operate effective education without a firm basis of truth-in-general. For that reason, even while education becomes evangelical, educational institutions should prepare for creative research. While modern science has spent millions upon millions in research, our religious institutions have loaded down its creative thinkers with executive responsibilities and asked them to do promotional, relational and community work, let alone their regular teaching. When books have been written, they have usually been written to sell, or to reach the ordinary reader. Christian education has not had enough faith in truth to sponsor effective research. Every college and seminary should set aside creative thinkers, regularly or periodically, for research in religion: not for minute factual research, but for a creative reorientation of

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modern knowledge. Here is a crying need almost entirely unmet, even to the beginning of its understanding.

Teaching should also be increasingly interdepartmental. Scientific pluralism has cut the curriculum to pieces beyond the patching power of all the king's horses and all the king's men. Whitehead is surely right that growth, even in the natural sciences, will now come only from a consideration of truth as a whole. It is a shame even to have to mention that Christian education also has been thwarted by departmental conflicts or suppressed rivalries. Defensive thinking has led many on our campuses to believe that salvation will come from partial perspectives and powers, or to discredit altogether, deep down, these prophets of the lesser gods. Whole faculties should study *frankly together* each and every subject in the light of the whole truth; each instructor should then teach his subject in this fuller light; and when at all possible, instruction should be by groups of men who never seek self or their own subject, but are "perfected together in the same mind and the same judgment" because they seek, find, and teach a common, converging truth. Only men who live and teach in the Holy Spirit, men of genuine prayer, can do this effectively. Effective Christian education depends upon its becoming evangelical. Religion should, furthermore, by its very nature, give the true cohesiveness to the curriculum which science assumed that it gave, and could not.

Religion should take over this task in two ways. There is a devotion of life which comes from working together on common tasks and the sheer sharing of common assumptions. Communism and science give unity and meaning, within their scales of scope, to their devotees. Religion must therefore not be separated as distinct worship from the total life of the school, but worship should more and more become the spontaneous expression of the common life. This intangible unity, however, needs to be articulated by metaphysics. The objective thought content of religion is metaphysics. The struggle against metaphysics and against universals is therefore helping to wreck the house of civilization. Unity of purpose and cohesiveness of thought for the curriculum and the campus will come from religion *as both life and metaphysics*.

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If contemporary civilization is to become deeply affected, let alone Christian, there should, in fact, be smaller communities where the individual does not have to struggle against hostile patterns of thought and convention. We are better off because of Christian homes, Christian churches, Christian schools. To think that unnecessary struggle with confusion or against the world by the individual is good for him and for the world is not to understand the spiritual economy, the difference between useless and purposeless suffering. The corporate incarnation of Christian civilization in colleges and seminaries, where energy is created and stored up for constructive conflict with evil forces within and without, is not an impossible hope to cherish and to nourish, and constitutes a genuine, though partial, answer to the need for a new world. Naturally for this goal to be attained the fullest possible cooperation of the home and the church is necessary.

The trouble is, of course, that the Christian faith is hard to teach at all. Plato struggled with the problem as to whether or not religion can be taught. But Christianity is far harder to teach than Plato's religion. The Christian faith, in order to provide unity for life and thought, demands the full surrender of the natural self to God and to the fellowship. The isolated, inbred self must by the experience of God's forgiving grace find the willingness, the strength, and the wisdom to live victoriously under God for the common good. Frankly, this requires a converted and a constantly consecrated campus. The effectiveness of our whole analysis depends upon the degree to which administration and faculty especially, and the students consequently, are willing to surrender themselves corporately to God's will for them *in education and in life*.

III

The third major factor in the relation of Christianity to contemporary civilization is the sudden, earth-shaking upsurge of Communism. This may well come to constitute the chief crisis of the Twentieth Century. Though the whole problem is exceptionally involved, I shall, for our purposes, consider three aspects of it which bear heavily on the future of Christian education. These are power, property, and the good life for the common man.

A colleague whom I very much respect told me recently that,

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in his opinion, modern interest may be almost centrally in the question of power. To a considerable degree I acquiesce in this judgment. Historic influence is generally more subtle and indirect than we think. Marxism's stress on economic determinism and on conflict as a means to the good society have deeply embedded and embroiled themselves in our consciousness. To a large extent under this influence, reason and love are now largely dismissed as historic forces. So-called Christian realism, even, joins in this anti-Christian analysis. The illusion that physical force—economic, political, or military—is to be equated with historic power subtly paralyzes our respect for truth and use of it, while effectively aiding the powers of evil. Strikes are substituted by labor, under this impulse, for legislation, and all of us are advised to join some pressure group as the only way to be historically effective. Civilization needs to return, more than ever, to faith in the method of discussion with the view to an understanding and appreciation of the common good, which both transcends and fulfils individual and group interests. Education should teach and inculcate conflict as disruptive, and cooperation as constructive of desirable civilization.

This stress on power eventuates also in militarism. This foe, though largely itself caused by the world's unrest, is yet dragon-sized, and becomes more and more a power in its own right. Economically we are ruining the world through wars. Morally and spiritually we are causing it nearly to disintegrate through the effects of war. Half-blinded through fear and half-mad for power, militarism seems about to throw us heedlessly over the final cliffs of destruction. Compulsory military training is a fateful step. Not only should Christian schools refuse all entangling alliances, but they should also be ever vigilant both to oppose militarism and to remove the causes which produce it.

The solution of the question of power, moreover, for our day depends considerably upon the effective working of the United Nations. To produce a world-consciousness in fact, realistically and constructively, becomes one of the basic tasks of Christian education. We must teach realism about our own power drives as a nation. Reason can unmask our imperialistic rationalizations, putting us before the judgment of the common good. Who opposed the

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right to education for every man Who opposed the right to work for every man? Was it Russia or the United States who sabotaged these measures for the good of mankind, whatever be the reasons why it was done? Whatever may be the obstacles and disillusionments that have been ours, and certainly will be ours, to make world-consciousness effectively one, in all needed respects, is a task crucially needed in order to solve the question of militaristic power in a frustrated world.

Both in relation to Communism as a faith and all other religions of the world we need a new vision and method of getting along in one world. Understanding and good will are constructive powers that will outlast blind allegiance and brute force. We need a Lincoln for the reconstruction of the world. As Christian educators we can at least do our best to produce men seeking for such a spirit, the spirit of understanding, wisdom and patience that is the real power for constructive and lasting good.

The problem of power, or control, also leads into the question of property. Communism holds that property belongs not to the individual, but to the community. Christianity holds that it belongs first of all to God, then equally to the community and the individual. Its control then becomes a matter of both social and individual stewardship before God, in which society is under obligation to provide the maximum opportunity and freedom for each individual and he, in turn, is completely responsible for the common good.

This relation is difficult to work out in practice. Yet we have been misguided by a considerably irresponsible individualistic view of property. To combat a totalitarian Communism we need to re-think this whole question in Christian terms. And those terms are *not* a Christian totalitarianism where all property is unqualifiedly God's. God's love is of a nature to bestow freedom and responsibility on us. Property is God's challenge to responsible freedom. It is truly instrumental to the common good only provided that includes genuinely the good of the individual. Such good includes freedom proportionate to capacity, opportunity, and responsibility.

Christian education has a large task to work out an economics for our age in terms of psychological and ethical factors, sociologi-

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cal and political conditions and physical and possibly physiological invariables. The older economics, like Adam Smith's and Taussig's, can be used to justify the law of the jungle as scientific. It has a limited, technical sphere of truth, but the real problems of economics are moral and spiritual. Economics, as a study and practice, should as far as possible rise from nature's way to God's fuller way in the Christian fellowship, i. e. through the descriptive to the normative standard. To teach this full scope of economics, once it has been worked out, is itself a staggering task. To make effective, however the new attitudes of social responsibility and service, which will be needed as we pass, we hope, away from the follies of individualism toward whatever best ideal is set before us in the functional idea of property for the common man in any inclusive community of common men is an undertaking that will marshal every bit of energy we can summon.

For the administrators, the problem of raising money in a probably increasingly socialized world is naturally serious. The day when private fortunes could keep all these institutions going may be setting. What then? What shall then be our relation to the State? Shall we be subsidized? If so, how shall we best keep the requisite religious and academic liberty? Must we center on the task of responsible political participation by education to keep the State of the kind to bestow all needed freedom? As a matter of fact, it seems likely that our attention as educators should be centering on changing the social patterns away from an individual success philosophy toward social responsibility and service. Our culture patterns thwart Christian living. Can we prevent the sweep of totalitarian, materialistic Communism by the establishing of political, social, and educational relations to both power and property which shall satisfy the mounting demand of the common man for the common good? I feel rather certain that we are not only fearful, and therefore defensive on this point, but also unimaginative.

Adequately to confront Communism, however, we need to make democracy intent on the common good. It should be more than a political method. It should have the fullest possible Christian content. Man can transcend his individuality not only in evil but also in good. Christian education is needed to charge the batteries of

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common concern. Its worship has to be thoroughly *from* God for the people, for all the people unto the last and the least. Ours is the God-given task to break down barriers of race, class and creed not only through legislation, but far more through the quiet, effective living and teaching of Christian democracy. Work is for all. Free speech and worship are for all.

The whole Western world is upset over Communism, not only because of its aggressive vitality, in spite of its totalitarianism, but also on account of the inner weakness of Western civilization. We are on the verge of a moral and spiritual collapse. We lack a common meaning of life, and common ends. Faith has fled us and we fear our own emptiness. Can the Son of Man find faith on earth now? Only a sweeping religious rebirth, bringing with it new and more creative interpretations of our Christian faith that can rest our minds in honesty, can, in my opinion, save the best in Western civilization from collapse. We need faith in God and in God's Son to save us, victorious over life and death. We need faith, and a faith that works genuinely to transform the world. Nothing less is our task.

To me this means a new absolute allegiance to Christ as the conclusive and fully adequate revelation of God, as the enactment in time of God's own eternal Spirit-Love, His own Personal Self. Such allegiance will need constant spiritual discipline, a constant surrendering to Him and walking with Him. God's Christ can effect the kind of community that will put Marxian Communism on the defensive.

I should not do my duty, moreover unless I suggested that we prepare to go underground. What if, one way or another, Communism does come and sweeps away the institution of the Church? How shall we then sing the Lord's song? This is not an alarmist statement. Things are too serious for that. What if to keep Communism away there comes into power from out our emptiness some fascist tyranny? When faiths decay trouble comes. Are we ready in spiritual discipline and in foresight to meet possible destruction? Surely complacently to take for granted anything like the status quo is to whistle away most threatening storm clouds

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that have within a very short span of time brought disaster to large parts of the Christian world.

Only one suggestion more. If smooth progress can be ours, relatively speaking if comparative normalcy will be had, we ought to educate people of all kinds and conditions for the proper and meaningful use of leisure. General education makes this possible and the catapulting technological advance makes it necessary. Hours of work are constantly being shortened. Perhaps the working of twenty-two minutes a day, as some farseeing industrialist has suggested, may yet be very far off, but if we only will to co-operate as classes and peoples we seem to be in for a radical departure within an economy of abundance both of goods and of time. Surely some merging of functional and classical education seems called for. People will need more than trade and professional training. They will need constructive and meaningful avocations, of creative, manual kinds, new appreciation of art and culture, new enjoyment of high-grade literature, fine use of radio, newspapers, and all manner of communication and entertainment. My own reaction is that a strong classic-historic training in the liberal arts should be combined with a creative practical training in sloyd, horticulture, and the like. In any case, the new world will have more need for a wide, genuine education all around than ever before, and presents an unparalleled challenge to Christian education to give zest and meaning to life.

I doubt that I have ever taken any task more seriously than the preparing of this analysis. Even so the result is suggestive rather than directive. The real solving of our problems, naturally, can be only in life, day by day, in patient cooperation under God and in faithful allegiance to His Christ. Three basic problems, however, seem to me to confront Christian education with regard to contemporary civilization: they are the unrest and uncertainty within Christianity itself, the commencing collapse of science as a faith that can save the world, and the upsurge of Communism as an aggressive, rapidly spreading world-movement. Naturally, for us the last two must be stacked up against the first. We cannot afford, therefore, to become bogged down in minor issues. Christianity needs to find unitedly its central strength for faith in life;

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with that it must face out, *out to the large problems of our day*. These are serious days, beyond our words and feelings. Our task confronts us with utmost urgency. Yet the urgency, for Christians, cannot be that of fear, but of faith. Our task is to be faithfully alert. God's last word with our history has yet to be spoken.

A PLEDGE TO CHILDREN

To you, our children, who hold within you our most cherished hopes, we who are older make this pledge:

From your earliest infancy we give you our love, so that you may grow with trust in yourself and in others;

We will recognize your worth as a person and we will help you to strengthen your sense of belonging;

We will help you to develop initiative and imagination, so that you may have the opportunity freely to create;

We will illustrate by precept and example the value of integrity and the importance of moral courage;

We will provide you with all opportunities possible to develop your own faith in God;

We will open the way for you to enjoy the arts and to use them for deepening your understanding of life;

We will work to lift the standard of living, so that you may have the material basis for a full life;

We will protect you against exploitation and undue hazards and help you grow in health and strength;

We will intensify our search for new knowledge in order to guide you more effectively as you develop;

As you grow from child to youth to adult, establishing a family life of your own and accepting larger social responsibilities, we will work with you to improve conditions for all children and youth.

So may you grow in joy, in faith in God and in man, and in those qualities of vision and of the spirit that will sustain us all and give us new hope for the future.

—*Mid-Century White House Conference on Children*

Imperatives in A College President

DANIEL L. MARSH

PRESIDENT, BOSTON UNIVERSITY

DR. DANIEL L. MARSH, who has been President of Boston University for twenty-five years, retired from that office on the 1st of March, and became Chancellor of the University for life. During the past year, he has also been President of the Association of American Colleges. At the Annual Meeting in Atlantic City, his "Presidential Address" dealt with reminiscences and reflections upon twenty-five continuous years as a University President. The concluding part of his address was concerned with "Characteristics That Give A President Power And Influence." His concluding words were as follows:

A college or university President must possess an unblemished reputation, a sound character, the magic of personality and the fundamental qualities of an executive, fourteen points of which may be stated as follows:

1. He must have powers of physical endurance. Good health is the vital element of a blissful administration. To do his best work, a President must be in fine fettle, vigorous and resilient.

2. Patience is an indispensable qualification of a college President. Shortly after I became President of Boston University, I was talking to the late Charles F. Thwing, who had just completed thirty-one years of the presidency of Western Reserve University. I had shown him over Boston University's new campus, and then I said to him: "Dr. Thwing, what would you say, out of your long experience, is the most important thing for me to know as I confront this job?" My question had in mind the development of the new campus; but Dr. Thwing thought I meant the Presidency of the University, and answered me accordingly. He said: "I can best answer that question by relating an incident. Shortly after I became President of Western Reserve University, I was talking with President Eliot of Harvard University. Eliot said to me: "Thwing, what would you say, after this brief

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experience, is the most important qualification of a university President' I replied: 'From my brief experience, I should say that powers of endurance come first.' To which Eliot replied 'When I had been President only a short time, I would have said the same thing, but now, after all these years in the office, I would put powers of physical endurance second, but patience first.' "

Eliot was not alone in this. William Pitt regarded patience as the first requisite of a prime minister. Patience, the power to hang on perseveringly and uncomplainingly for the fulfillment of some plan or purpose; patience, the power to endure with fortitude the harrowing tribulations of life; patience is the first spiritual virtue of a college or university President.

3. Honesty—in word and deed—must characterize the successful President. He must be willing to assume responsibility for the results of his own acts and words. When I first became President of Boston University, a friend was introducing me to an audience, and in the introduction told an old bewhiskered story to the effect that a young college President once came to Eliot of Harvard in great dudgeon, asking Eliot whether anybody had ever called him a liar; for this new President had been so labeled, and he naturally resented it. Eliot is supposed to have replied that not only had he been called a liar, but he had been proven to be one! I said nothing about the story, but when it was repeated in a later introduction, I told the introducer that I did not like the story, for the chief capital on which any college or university President worked was the confidence others had in his word, and I was so serious about this that I could not even see anything funny in the alleged joke.

Honesty tried and proved, especially in those things which go beyond the reach of legal requirements, is a *sine qua non*. Nothing can so dilute and render worthless a President's influence as suspicion concerning the unimpeachableness of his character. The world expects him to be true in the dark and humble in the spotlight. Pertinent is the dictum which Aristides expressed to Themistocles: "The honorable thing, that which makes the real general, is to have clean hands." Therefore, by

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honesty, I mean the total integrity of a man's character.

4. Loyalty is the keystone in the arch of a President's influence. To change the figure, it is the bedrock upon which his reputation is built. No institution wants, as its President, a man who can be disloyal to his friends, to his associates, to his institution, to his church, to his country, or to his God; for disloyalty is but a bubble escaping to the surface betraying some rottenness underneath.

5. Singleness of purpose is a further requisite in a good administrator. St. Paul expressed it well: "This one thing I do."

When I was a student at Northwestern University, I took a course in Church History under Professor Charles J. Little, who was a true omnibus scholar. One day some of us students were talking with him, and asked him for his secret of success. He replied: "I will give you three rules for success. First, be an authority on something. Second, always have one iron in the forge and one on the anvil. The third I can give best in the remark of a Chicago politician: 'Be a devil of a mixer!'"

Let me exhort every college and university President to become an authority on the science and the art of college and university administration. It will not do him any harm to pay attention also to the other two rules of success which I have quoted.

6. Intellectual flexibility is an important characteristic in a President. Emerson boldly said: "Why should you keep your head over your shoulder? Suppose you should contradict yourself: what then? A foolish consistency is the hobgoblin of little minds." Many persons are so intent on making every word and every act consistent with their every other word and act that they hamstring themselves. The important thing is to get one's guiding ideals and principles clearly in mind, and then to make every word and every act consistent with those ideals and those principles. It may be that in this higher consistency there will appear to be inconsistency in one word with another or one act with another. Lord Halifax, British Ambassador to the United States, on being derided as a trimmer, made the celebrated reply: "I trim as the Temperate Zone trims between the North Pole and the Equator." Winston Churchill says that a statesman, in con-

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tact with the moving current of events and anxious to keep the ship on an even keel and steer a steady course, "may lean all his weight now on one side, and now on the other." Strict honesty and undiluted integrity and not incompatible with intellectual flexibility.

7. Fairness is a quality without which no man can long endure in the Presidency. It is not always necessary to agree with the alumni, or with members of the faculty, or with the student body; but it is essential that even when the President disagrees, the one who has not had his own way will have to say, if he speaks honestly, that the President was fair. The only necessary rule for the President to follow in this office is the Golden Rule—to do unto others as he would wish to have them do unto him if their positions were reversed. When a faculty member comes into the President's office burdened with trouble or anxiety and sits down opposite the President, the President ought, by a process of imagination, to put himself across the table into his visitor's chair, and the visitor into the President's chair, so that he can make his decision not only with the judgment and deliberation born of knowledge and experience, but also in the spirit of the Golden Rule. No President can have a finer compliment paid him than when his faculty say behind his back: "He is a square shooter."

8. Sympathy is the next quality that I mention. Sympathy follows naturally upon fairness as an essential characteristic in the educational administrator. Sympathy comes from two Greek words: *sym*, meaning "with," and *pathos*, meaning "to suffer,"—to suffer with another. Compassion is a Latin word meaning the same thing: *com*, meaning "with," and *passio*, meaning "to suffer,"—compassion is to suffer with another. We have the same idea in our good old English word, fellow feeling,—to have fellow feeling with and for the person involved.

The successful President must have "feelers" on his soul. If he has, then he is tactful. Many persons think that tact is a synonym for insincerity. It is the very opposite; for "tact" is an old English form of the past tense of "touch" to touch lightly so as not to cause unnecessary pain.

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9. Common sense is a prime requisite, even though it is the most uncommon commodity in any community. Every President would do well if in his morning prayers he would include a petition for a special endowment of common sense for the confronting of problems which may come to him that day. Common sense is as vitally related to educational administration as it is to successful matrimony. It will help a person to lift every vexatious situation against the light on different levels until all aspects of it may be seen. When anything is seen as it really is, there is always a common sense way of handling it.

10. A sense of humor follows in the wake of common sense. A sense of humor is another name for a sense of proportion. It helps us to see that which is big as big, and that which is little as little. It saves us from taking ourselves too seriously. It helps us to set ourselves up on the stage of life, and laugh at ourselves. It punctures bubbles of sham and pretension. It is a shock absorber for the rough places on life's road. Its mellowing influence takes the acid out of tense situations.

11. Courage is essential, for the President will have to speak out on many occasions when it would be easier to keep quiet, and he will have to have the courage to keep quiet sometimes, when he would like to speak out. He needs all kinds of courage: physical, intellectual, moral. The real test of courage is not in some occasional exploit. It is to be found in long-continued and paralyzing discouragements and defeats. It is when the applause has subsided, when the conditions are full of disillusion, and depression and monotony make it easy to stop, then it is that real courage is, as the French would say, "*jusqu' au bout*," to the very end.

12. Ability to speak effectively in public is a qualification which greatly enhances the President's prestige and power. As American universities are organized, a President is the one person who must personalize his institution. He cannot do it well unless he can use his mother tongue with precision and fluency. Always his greatest eloquence will be his sincerity.

13. Resourcefulness, initiative, practicality,—a quality that may be suggested by all three of these words combined is an

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essential quality in the art and science of university administration.

A practical memory is a good thing to have. In determining policies, the administrator must weigh both current facts and past experience. The successful President will look back much as an automobile driver looks at the road over which he has traveled by lifting his eyes into the mirror while he is still driving forward. With a foresight made sure by a practical memory of the past, he will not be taken unawares by current conditions; but he will be able to accomplish what the poet Bridges calls "the masterful administration of the unforeseen." The execution of policies requires leadership that knows where it is going and an organization apt for the tasks in hand.

14. A philosophy of life that gives him poise, that keeps alive his faith in folks and in God, and that maintains the spiritual glow upon his work is indispensable to any man who wishes to be a successful President for any length of time. It is well to take to heart the dictum of St. Paul: "We know that all things work together for good to them that love God." Therefore, anyone who takes this conviction to his heart will be poised in the presence of petty and pugnacious emotionalism, and he will be serene in the presence of calamity. Faith in God will help the college President to lift his eyes to the far horizon, to see the long course of history to which his single life and this vast world belong, and to trust Him who encompasses all centuries and all places in His mind and purpose.

